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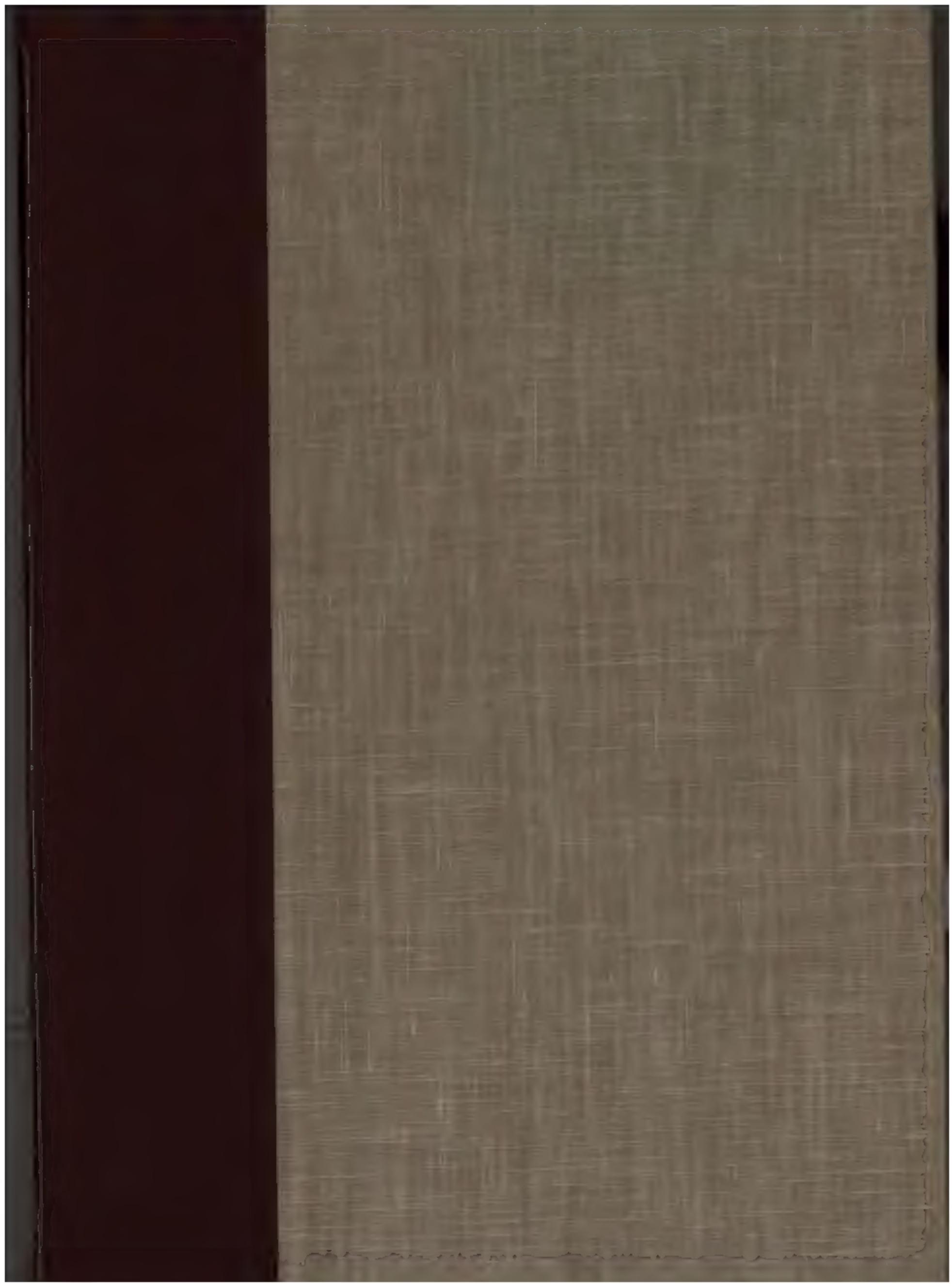
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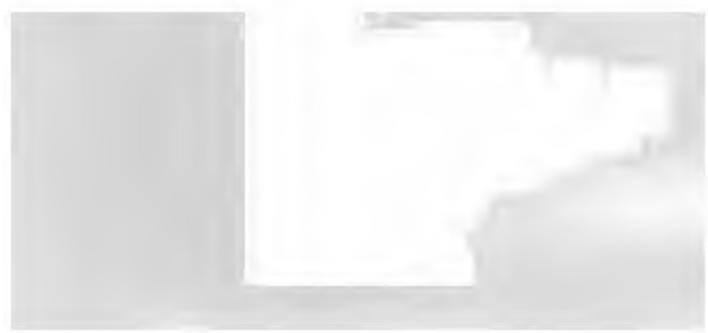
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THE
HITOPADESHA :
A COLLECTION OF
Fables and Tales in Sanscrit.
BY
VISHNUSARMÁ.
WITH THE BENGALI AND THE ENGLISH TRANSLATIONS
REVISED.

EDITED BY
LAKSHAMI NÁRÁYAN NYÁLANKÁR.

Calcutta :
PRINTED AT THE SHASTRA PRAKÁSHA PRESS, SOBHÁ BÁZAR STREET.
1830.

Ind L 1209.3

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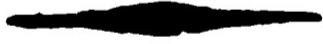
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لِرَحْمَةِ رَبِّكُمْ يَعْلَمُونَ.



لِرَحْمَةِ رَبِّكُمْ

لِرَحْمَةِ رَبِّكُمْ يَعْلَمُ لِرَحْمَةِ رَبِّكُمْ

لِرَحْمَةِ رَبِّكُمْ عَلَى إِنْذِارِهِمْ

সাথু পৌড়োন্ন ভাবান্ন সংগৃহাত

হিতোপদেশ

শ্রীনবীনামান্নণ ব্যাগালকান্দকচূর্ক

সংশোধিত রহিষ্য

কলিকাতা মহানগরে শাব্দপুকাশ ব্যাগালজে

শুভ্রিত রহিষ্য

সন ১২৩৭ শাল



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॥ शीरणेश्याय नमः ॥

—
॥ अथ हितोपदेशः ॥

सिद्धिः साध्ये सतामनु प्रसादान्तस्य भूर्जट्टः ।
आकृतीकेह लेखेव यन्मूर्ड्द्वय गच्छिनः कला ॥ *०*
युतोहितोपदेशोर्य पाठमं संकलतोक्तिषु । साचां सर्वत्
वैचित्रं नीतिविद्यां वहाति च ॥ *०*०*०*०*

गुह्याम्बुद्धे विष्विदाशेन मिमित्ते पुष्पमतः पुर्वनारप
महाचत्रणं करित्तेहम् । आकृतीम् केणरेखाम् न्याय
च्छुकला र्याहार मत्तके जाहे ये शिवेन् अनुगृहेते
साधुलोकेन्द्रियेन् साध्य कर्म सिद्ध हउक् ।

अत ये एहे हितोपदेश इनि वाङ्कृतवाक्येते पटूता
व वर्तवाक्येन विचित्रता ओ नीतिविद्या हेम ।

MA Y the completion, through the mercy of
Dhurjati, on whose head is planted a crescent
among the frothy streams of Jahnnavi, be for the edifica-
tion of the worthy !

This work, entitled Hitopades, affordeth elegance in
the Sanskrit idioms, in every part variety of language,
and inculcateth the doctrine of prudence and Policy.

अस्मादेवत् प्राञ्चोविद्यार्थज्ञ विलयेत् । महीन
इष केषु चृत्युमा धर्ममाचरेत् ॥ सर्वहेषु विद्येष
इत्यमात्तरनुसमं अहार्यत्वाद्भवत्वाद्विद्यत्वाच्च सर्वदा
सप्तमवर्ति विद्येष नीचलापि नरं सरित् । समुद्भवित
तुर्हर्षं नृपं भास्यमतः परं ॥ विद्या इदाति विनयं
विनयाद्याति पाचताम् । पाचत्वाहनमाप्नोति धनाहर्मं
ततः सुखं ॥ विद्या गत्वा गत्वा हे विद्ये प्रति
पत्तये । आद्या हास्याय वृहत्वे हितीवाहियते'वदा ॥

পুঁজলোক অজ্ঞ ও অমরেন্নয়ার হইয়া বিদ্যা এবং অর্থ
চিন্তা করিবেক আর ষমকর্তৃক কেশে গৃহীতের মত হইয়া
ধর্মাচরণকরিবেক। এবং সকলদুয়োর মধ্যে বিদ্যাই অত্যন্তম
দুর্ব্য ইহা পর্ণিতেরা কহিয়াছেন যেহেতুক বিদ্যাকপধনকে
চৌরেরা অপহরণ করিতে পারেন। এবং বিদ্যার মূল্যনাহি
আর সর্বকালেক্ষণ হয় না আর যদি নীচলোকের বিদ্যা হয়
তবে সেই মনুষ্যকে দুষ্প্রাপ্য রাজাকে পাওয়ান্ যেমন নীচগা
নদী মনুষ্যকে দুষ্প্রাপ্যসমন্বুকে পাওয়ান্ রাজার সঙ্গে মেলম
হেতুক বিদ্যা উৎকৃষ্টভাগ্যকে পাওয়ান্ বিদ্যা বিনয় দেন
বিনয়েতে যোগ্যতাপায় যোগ্যতাহইতে ধন পায় ধনহইতে

वर्जपाल धर्महते सुख पाय ॥ आर विशेषकहितेहेन
वे शक्तिविद्या ओ शास्त्रविद्या एই दुइ विद्या प्रतिपात्ति
विमित्ते हन् किन्तु आद्या। शक्तिविद्या बृक्षावस्थाते हास्येर
विमित्ते हन् वित्तीया शास्त्रविद्या। जर्काले आदरणीया हन् ॥

The wise man should study the acquisition of science and riches, as if he were not subject to sickness and death, but to the duties of religion he should attend, as if death had seized him by the hair.

Of all things Knowledge is esteemed the most precious treasure; because of its incapacity to be stolen, to be given away, or ever to be consumed.

Knowledge introduceth a man to acquaintance; and, as the humble stream to the ocean, so doth it conduct him into the hard-acquired presence of the prince, whence fortune floweth.

Knowledge produceth humility; from humility proceedeth worthiness; from worthiness riches are acquired; from riches religion, and thence happiness.

There are two species of Knowledge in use: —the knowledge of arms, and the knowledge of books. The first is ridiculous in old age, whilst the last is for ever honourable.

पादे भाजने स्वयः संसारोनाम्यका भवेत् कर्ता च सेव
कालानां नीतिसादित्त कर्यते ॥ निष्ठाभः सुहङ्गेदा
विषहः सम्बिरेव च । पश्चात्तामान्यकाद्विदादा
कर्य लिख्यते ॥ अस्ति भागीरथीतोरे पाठसिपुचनाम
येवं नगरं तत्र सर्वसामिग्रेषेतः सुदर्शनोनाम नरपति
रासीत् स भूषितिरेकदा केनापि पश्चमानं शोकदर्थं
शुभाव । अनेकसंघणोच्चेदि परोक्षार्थस्य दर्शकं । सर्वस्य
दोषनं शास्त्रं यस्य नाम्यन्यएव सुः ॥ यौवर्णं धनसम्पन्नः
प्रभुत्वमविवेकता एकोक्तगच्छर्णर्थाय किमुतत्त्वं घटुष्टयं ॥

अप्नी येहेतूक् नूडलपीत्रे नग्नये छिक् मे अमर्या
हम्मना गेहेतूक् गद्देव हम्मेते बालकेहम्मेन गहम्मे ए
गुह्ये नीति कहाया ईतेहे । मित्रात् ओ शूक्लेह ओ विग्रह
ओ नहि एतक्तुड्डलाभक् शीतिशाज् पक्षत्त्रहैते ओ
आरू गुह्यहैते आकर्षण करिया लिखा याईतेहे । डाग्गा
ब्रह्मीतीरेपाटमिपूऽन मामे एक नग्न आहे सेखामे नकल
झाजुणवण्णिटू नूदर्शन मामे झाजा हिमेन् मेहे भूषिति
एक नमय काहावू ओ कर्त्तकपठ्यमान श्लोकवर शुद्धं करिय
गेन् ताहान अर्थ एই ये अमेक जल्देहेऱ्य मालक एवं अपु

त्यक्तविषये दर्शक एवत् ये शास्त्र से नकले र चक्रु इहा
वाहार नाहि सेह अस्त् । आर धोबन ओ धनसम्पाति ओ प्रूत्युष्म
ओ अविवेकता। एहे चतुष्टय प्रत्येके है अनर्थेर निमित्त हम्म
आर येखाने ए चतुष्टय एकाधारवर्ति सेखाने कि हम्म
ठाहा कहिते पारिना ।

| As the impressions made upon a new vessel are not easily to be effaced; so here youth are taught Prudence through the allurement of fable.

{ This work is divided under four heads:
The Acquisition of a Friend. The Separation of a Favourite. Of Disputing. of making Peace.

| And it is, chiefly, drawn and written from the Pancha Tantra and other books.

| On the banks of the river Bhagirathi, there is a remarkable city called Patalipura, where there was formerly a Raja, endued with every noble quality, whose name was Sudarsana. One day he heard the two following verses, as they were repeated by some one:

| He who is not possessed of Learning which dispels many doubts, points out hidden things, and is, as it were, the organ of sight to all, is even as a blind man.

{ Youth, abundant wealth, authority, and inexperience, is, each of them, the source of ruin. What then must be the fate of him in whom all four are combined?

॥ हितोपदेशः ॥

इत्याकर्त्त्वात्मनः पुराणामनविनतमास्त्राणां नित्यं
 मुम्भार्दमामिनां शास्त्रानुष्टामेनोद्धिप्रमनाः स राजा
 चिन्तयामास ॥ कोऽर्दः पुच्छ जातेन योन विद्वाष्ट
 धार्मिकः । काणेन चक्षुषा किञ्चा चक्षुः पीडैव केवलां ॥
 अजातसृतमूर्खाणां वरमायो न चान्तिमः । सक्षदुःख
 करावायावन्तिमस्तु पदे पदे ॥ किञ्च । वरं नर्भवायो
 वरमपि च नैवाभिगमनं वरं जातः प्रेतोवरमपि च
 कन्यावजनिता । वरं वन्ध्या भार्या वरमपि च नर्भेषु
 वस्तिः न वाविद्वाचूपद्विलगस्युक्तोपि तनयः ॥ स
 जातेयेन जातेन याति धन्शः समुद्भविति । परिवर्त्तिनि
 संसारे सृतः कोषा न जायते ॥ ४ * ५ * ६ * ७ * ८ *

ইহা শুনিয়া সে রাজা অজ্ঞাতশাস্ত্র এবং সর্বদা বিপদ
 গামী আপন পুণ্ডেরদিগের শাস্ত্রবিজ্ঞাপনার্থে উভিশুচিষ্ঠ
 হইয়া চিন্তাকরিলেন। যে পুণ্ড পশ্চিম ও ধার্মিক নয় সে পুণ্ড
 হওয়াতে কি পুয়োজন বরং অনর্থ হয় যেমন কাণচক্ষুতে
 কিছু পুয়োজন নাহি পুতৃত কাণচক্ষু কেবল পাড়ারি কারণ
 হয়। এবং অজ্ঞাত ও মৃত ও মুর্খ ইহার মধ্যে আদ্যন্ধয় ভাল
 অস্তিগ ভাল ময় যেহেতুক আদ্যন্ধয় একবার দুঃখদায়ক হয়

॥ हितोदयहैमः ॥

६

अस्मि पदे पदे दुःख दायक हय । अपर गत्त्वा ब ताल द्वीपिगमन ना कराओ ताल जमिया मराओ ताल कम्या हृष्ट्वा ओ ताल भार्या बज्याहृष्ट्वा ओ ताल गत्त्वा हृष्ट्वा तुमिष्ठ ना हृष्ट्वा ओ ताल कृप ओ धन समूहविश्ट मूर्ख पुणि किछु नय ॥ एवं ऐ पुणि जमिले वश उभति पाय से जन्मुक न तु वा जन्म मरण वर्णालि संसारे केवा मरिया ना जये ।

The Raja had no sooner heard these lines than he began to consider, with an afflicted heart, the situation of his sons, who were yet unacquainted with books, and wandering in the paths of error.

What benefit is there in a son who is neither learned nor virtuous ! Or, of what use is a single eye! Such an eye is but pain !

Again:

Of the child unborn, the dead, and the fool, the two first, and not the last, are the least to be lamented; for the two first cause but a transient sorrow, whilst the last is an eternal plague.

A son though rich and beautiful if he be ignorant had better have been an abortion. Continence, the death of a child as soon as born, the birth of a daughter, a barren wife, continuance in the womb are all to be preferred to such a son,

He is truly born, by whose birth his generation is exalted; or else, who is there in this transitory life, who being dead, is not born again?

So it is said,

कन्यस्त् । गुलिगणगत्वारम्भे न पतनि कठिनी च
सम्मादस्य तेनाम्बा यदि सुतिनी वद वन्ध्या कोहशी
भवति ॥ अभि च । दाने तर्पसि शौर्यं च यस्य न प्रवित्त
मनः । विद्यायामर्थलाभे च मातुरस्तारएव सः ॥
अपरस्त् । वरमेकोगुणी पुचोन च मूर्खस्तैरपि ।
एकस्तन्दस्तामोहन्ति न च तारागत्वैरपि ॥ पुण्यतीर्थं छात
येन तपः काष्ठतिहृष्टरं तस्य पुचोभवेहृश्यः सहृदौ
धार्मिकः सुधीः ॥ तथाचोक्तं ॥ यर्वाचमोनियमरोजिता
च प्रिया च भार्या प्रियवाहिनी च वन्ध्यस्त् पुचोर्वकरी
च विद्या षड्गीवस्तोक्तेषु सुखानि राजन् । *३०*

अपर शुणिसमूहेर गणमालात्ते सञ्चुमेते थडी याहार नामे
ना पड़े से पूछेते माता यादि पूछेबती हँ तबे बल बक्षा
केमन हँय । एवं दान ओ तपस्या ओ शोर्या ओ धनार्जनेते
तन याहार सर्चेष्टित ना हँ ले मातारुविठा मात्र । एवं
शुनवान् एक पूर्णो भाल शत२ मूर्ख पूछेते पुङ्योजन नाहि
येमन एक चन्द्रु अकाकारमष्ट करेन् तारा समूह किछु करिते
परेना । एवं कोन पूर्णतीर्थे अतिमुक्त तपस्या करि
इच्छे ताहार पूर्ण अवश्य धनवान् ओ धार्मिक ओ पण्डित हँय ॥

नेह पुकारं पञ्चितेरा कहियाहेम । पुतिदिन अर्थेरा आग
मन ओ अरोगिता एवं पुज्जा भार्या ओ पुरुषादिनी भार्या ओ
बिनस्त्री पूज्ञा ओ अर्थकली विद्या एहि हय मंसारे सुखदास्त्रक हय ।

Why should the mother of that son, whom the chalk marks not in the first enumeration of the virtuous, have complained, had she been childless;

Again:

That son is but as a lump of clay whose mind is not indowed with generosity and charitable dispositions or who neglects to perform religious penance, or who studies not the art of war, and the art of gaining wealth.

One child of genius is a blessing; not so even a hundred fools: A single moon dispelleth darkness better than a host of stars.

The child of him, whose transgressions are expiated by penances performed at places of holy pilgrimage, should be obedient, prosperous, virtuous, and happy.

And it is said also

An influx of riches, and constant health; a wife who is dear to one, and one who is of kind and gentle speech; a child who is obedient, and useful knowledge, are, my son, the six pleasures of life.

कोपन्नोपज्ञिः पुक्तः कूरवासूरदाढके । वर्णेष्ठ
 कुरुत्वा च च विकृष्टते पिता ॥ इहानीमेते जन पुक्ता
 सुखवल्लः कीर्तनां । चतः । आहारनिश्चालवन्नेकुरुत्वा चा
 नाम्यमेतत् पशुनिर्दासां । अर्जीहि सेवान्विषेविक्षेवो
 धर्मेष्ठ शीणाः पशुभिः समानाः । चतः । अर्जीर्वच्च नक्षेषा
 शां पत्तेष्ठोपि न विषते । चामान्वस्त्रवस्त्रेव तस्म अन्वा
 निर्वर्षकं । चतोष्टते । आकु ऋष्यं च विनाश विषा
 निधनमेव च । पवेताम्यपि सूज्यन्ते गर्भस्त्रवेव देहिनः
 किञ्च । चतस्याविलोक्याववत्ति नहतामपि । नपत्ना
 नीक्षकस्त्रवेव महाहितवन्तर्हेः । चतुर्व । चरणावि न
 तद्वावि भाविष्येव तदन्वया । इति विना विप्रावेषन
 नहः किञ्चपीषते ।

आम पोलापूर्वे गुरुर्णार्थवे आठि उत्तुल्य अमेक गृणेते
 के धर्म इस्त्र किञ्च कुलाचारावलम्बी एक पुरुष ओ भास याहाते
 पिता ख्यात है । अतएव एथन ऐसे आमाम पुण्येन्द्रिगेके
 शुष्वस्त्र कम्बावाटक् । येहेतुक आहाम ओ निर्मा ओ भूमि ओ
 ईमेधुन ऐसे सकल व्यवहाराव पञ्चलदेव यादृश मनुष्येरदेव ओ
 तादृश किञ्च पञ्चलदेव इहते मनुष्येरदेव अधिक धर्म ऐसे
 विशेष अतएव धर्मेते हीन मनुष्येराव पञ्चलदेव समान । ये
 हेतुक धर्म ओ अर्थ ओ काम ओ मोक्ष इहाम मध्ये एक ओ याहाम

माहि भावान् जम्म छागलेऱ गलदेशस्थित स्तनेर न्यायनिर
र्धक हय। अपन्नां कहाया हैतेहे। आयु आर कर्म आर धन
आर बिह्या आर मन्न एहि पाँच गत्त हावस्ताते है जीवेर सृष्टि
हय। आर अवश्य भावि पदार्थसकल महत्तेन्नां हय इहान
दृष्टान्त महादेवेर न गम्भ एवं हरिर महासर्पशया। एवं
ये हैबान उपग्रहक नम्म से हैबे ना ये हैबान उपग्रहक
भावान अन्यथा हैबे ना एतादृश चिक्काकपविष्वाशक
उत्तरधि कि लोककर्त्तक पीत हय ना अर्थां अवश्य हय।

Who should boast of many sons, unfit to secure good fortune ? one son who supports his family, and who does credit to his father, is preferable. Therefore, let my sons be improved by education.

For; Lating, Sleep, Fear, Passion, are common to men and bruts: birtue is there principal distinction; without which men are no better than beasts.

The life of that man who has ueither virtue. wealth, desire nor final happiness, is as unprofitable as the false nipples on the neck of a goat: As it is said;

The age, the actions, the wealth, the knowledge, and even the death, of every one is determined in his mother's womb.

The determined fate of all beings, let them be ever so great, inevitably happeneth: Nakedness is the fate of Nilakanht, and of Hari sleeping on a great serpent.

What is not to be, that is not to be; if it be to come to pass, it cannot be otherwise. This reasoning is an anti dose. Why doth not the afflicted drink of it?

एतत् कार्याद्भास्त्रा केषाचिदालसनचनं । यथा
लोकेन चक्रेण न रक्षस वर्तिर्भवेत् । एवं पुरुषकारेण
चिना दैवं न सिद्धति ॥ तथा च वूर्धजन्महात्म कर्म तदैव
मिति कथ्यते तस्मात् पुरुषकारेण यत्रां कुर्यादतन्दितः ॥
अत्यधि उयोगिनं पुरुषसिंहमुपैति सारभीदैवेन देवनि
ति कापुरुषाददन्ति । दैव निहत्य कुरु पौरुषमात्रमन्त्या
यत्रां कृते यदि न सिद्धति कोच्च देवः ॥ यथा सृतिष्ठाना
कर्त्ता कुरुते यदिच्छति । एवमात्रमहात्म कर्म मानव
प्रतिपद्यते ॥ अपरस्त । काकनासीयवत् प्राप्तं हस्तापि
गिधिमग्नतः न स्वय दैवमादस्ते पुरुषार्थमपेषने ।

ए कोन कार्याक्रम लोकेन्द्रिगेन आजम्यवचन
येहेतुक षेमन एक चक्रेते इत्थेर गति हय ना अमल
पूरुषार्थ व्याख्यानेके दैवसिद्ध हय ना । पूर्वजन्म कृत ये
कर्म ताहार माम दैव कहा याह सेहेतुक निराजन्य
हइया पूरुषार्थेते यत करिबेक । आर लक्ष्मी उद्योगि
पूरुषसिंहके पास्त्रेन अदृष्टपूर्युक्त हय हिं कापूरुषवेऱा कहे
अतएव अदृष्टके अनादर करिया आग्न शक्तानुसारे पूरु
षार्थपूरकाश करह यस्त करिले यदि कार्यासिद्ध ना हय तबे कि
होव । येमन कुलाल घट शर्वावाहि या या इहा कर्त्रे ताहाई

एक मृत्युपिष्ठहैते निर्वाण करने एवं मनुष्य आपन कृतकर्म
हैते नाना कल पाय । अपन समृद्धेते काकतालीस्ते
म्याय अकल्यां प्राप्त निधिके देखियाओ दैव आपनि
आनिया देस ना किञ्च पूर्वार्थ अपेक्षा करने ।

But such are the idle sentiments of certain men, who
admit not of works; for,

As the chariot will not move upon a single wheel; even
so fate succeedeth not without human exertion.

It is said 'fate is nothing but the deeds committed in a
former state of existence; wherefore' it behoveth a man
vigilantly to exert the powers he is possessed of.

Fortune attendeth that lion amongst men who exerteth
himself. They are weak men who declare fate the sole
cause.

Subdue fate and exert human strength to the utmost of
your power; and if when pains have been taken success
is not obtained, in whom is the blame?

Whilst a man confideth in providence, he should not
slacken his own exertions; for without labour he is un-
worthy to obtain the oil from the seed.

As the potter formeth the lump of clay into whatever
shape he liketh, even so may a man regulate his own
actions.

Again:

Although in the story of the Crow and Tal' fruit one was
seen to have found a treasure before him fate of itself
did not present it. some exertion was still expected.

उत्तमे इव विष्णुप्रिया कार्यालय न असौरक्षे । अहि
सुमख्यं विंशत्य प्रदिवलिं सुहे हनाः । तदादेश्वरः । माता
मकुः पिता दैरी येन वासीन पाठितः । न योगते सभा
जध्ये इतनध्ये वक्तो वाचा । इष्टप्रयोगवस्त्रम् विद्वावद्युत
सभावाः । विद्याहीनाव भोगते विर्वाहव किंसुकाः ॥
अपरव । युक्तकेषु च नाथीतं नाथीतं कुरुत्विष्णो ।
न भोगते सभानध्ये आरक्षर्वाहव लिङ्गः ॥ एतदित्ता
थिला स राजा पद्मितसर्वां कारितपात् । राजोवाच ।
भो भोः पद्मिताः सूर्यतां नम वक्तव्यति कदित्
एवमूलोविहान् योगम् तुलार्णा वित्तकुर्वार्वदानि
नामनधिकतात्तात्तानिहानीं नीतिरात्तोपदेशैन युन
र्जन्म कारविन् वर्त्तः ।

येहेतुक उद्योगेते कार्यालयल लिङ्ग इव असौरक्ष
मादेतेह इव ना क्लेना सुष्टुप्तिहरे युद्धेते शृगेना
वत् पुर्वेष कर्लेना । पञ्चितेना सेहि पुकार विदि
ज्ञाहेन् ये पिता ओ माता बालकके पाठ कर्नाम ना से
पिता ओ माता शज्ज ऐ बालक न भासध्ये शोता पायना
येमन् हंसेर यध्ये वक । कप ओ घोबनेते संपाद
एव अहाकूलसत्त्व ये नकल ताहान्नाओ विद्याहीन हईले
शोता पायना येमन् गङ्गाहान् गङ्गाश पूल । अपर

वे व्यक्ति ओक निकटे अध्ययन कर्रे नाहि ओ आपनिओ
पूतके अध्ययन कर्रे नाहि से सत्तामध्ये शोभा पायला त्रीम
उपपतिहृते हय ये गत्त्वे येगन। ईहा चिन्ता करिला र्सेह
राजा पश्चित सत्ता कराईलेन अनुस्त्र राजा कहिलेन तो तो
पश्चितेरा आमार कथा शुब्द करण। एमम पश्चित केह
आहे येनिता विपद्धगामी अविहितशास्त्र आमार पूर्णेवदेर
एखन नीतिशास्त्रोपदेशराजा पूर्वज्ञ कराईते समर्थ हऱ्य।

Good fortune is the offspring of our endeavours' although there be nothing sweeter than ease. The deer are not wont to precipitate themselves into the mouth of the sleeping lion.

That mother is an enemy, and that father a foe, by whom not having been instructed' their son shineth not in the assembly; but appeareth there, like a booby among geese. Men deficient in learning shine not, although they may be possessed of youth and beauty, and of a noble race: They are like the flower Kinsukh, destitute of fragrance. The boy who hath been exercised neither in books, nor under a teacher, shines not in society, any more than a woman pregnant by a gallant.

The Raja having thus meditated for a while, convened a council of pandits, whom he addressed in the following wards:—"Ye learned men, attend ! Is there a man to be found who shall, by precepts drawn from Niti-Sastras, be able to perfect the birth of my sons, who are yet uninformed, and constantly wandering in the paths of error; For,

यतः । काकः काङ्गनसंसर्वाहने लारकमीर्दुनीः
तथा सत्त्विधानेन मूर्खीयाति प्रवीणतां ॥ उत्तरः ।
हीयते हि जनिष्ठात् हीनैः सह समामात् समैश्च
समतामेगि विशिष्टैश्च विशिष्टताम् ॥ अगान्तरे
विशुद्धर्मनामा पश्यतः सकलानोत्पात्तवद्वज्ञा
उहृष्टिरिवावधीत् देव महाकुलसमूहाएते राज
पुण्यात्तमया नीति आहृष्टिं ग्रवन्ते । यतः । नाइत्ये
निहिता काण्डित् किया पश्यती भवेत् । न आपारमते
नापि शुक्रवत् पाद्यते वकः ॥ अत्तरः । अस्मिन्सु निर्मुकं
गोचे नापत्यमुपज्ञायते आकरे पश्यरागाहां अन्म काष
भवेः कुतः । अतोहि परमासाम्यन्तरे तद् पुण्याम् नीति
मात्त्राभिन्नान् करिष्यामि । राजा सवित्रयं पुनर्बद्धात् ।

खेदेत्तुक काकम न जग्नेते काठ येमन मनकृतमनिन्द्र
मूर्खिके धारण करने तेमन पञ्चितसत्त्विधानेते मूर्ख ए
प्रबीणत्वके पाय । पञ्चितेना से शुक्रान् कहियाहेत् ।
हीनलोकेरहेन नवासेते मति हीनाहम् एवं असमान
लोकेरहेन नहित वासेते मति समताके पाय एवं
उत्तम लोकेरहेन नहित वासेते मति उत्तमताके
पाय । इहान् मध्ये बृहन्ति तूल्यमकल शीतिशावेन
यथार्थजाता विशुद्धर्मा नामे एक पञ्चित कहिनेन

हे महाराज संकुलोद्धव एই राजपूर्णेरा एहेतुक
आमाहैते नीतिशास्त्र गुह्य करिते शक्त हैवेन षेहेतुक
कोन किम्बा अहामे पतिता हैले करवती हस्त ना येमन
मानापुकार यत्नेते ओ उकपकिर ल्याय वक कथमोपचे ना।
आर एगोन्ने निगृण सत्ताम जर्मे ना षेहेतुक पाप्तराग
मणिराकर्लेते काच मणिरजम कोर्धार एहेतुक आमि
हस्त मासेर मध्ये तोमार पुण्येन्द्रिगके नीति शास्त्रज्ञ
करिब। राजा पुनर्वार विनम्र पूर्वक कहिलेम।

As a piece of glass, from the vicinity of gold, acquireth
the colour of a topaz; so a fool may derive some conse-
quence from the presence of a wise man.

Again

The mind is depraved by the society of the low; it riseth
to equality with equals; and to distinction with the
distinguished."

Of this assembly there was a great pandit by name Vishnu-Sarina, well versed in the principles of all the Niti-Sastras, as it were another Vrihaspati, who replied, —“ These young Princes, O mighty Raja! being the offsprings of an illustrious race, are capable of being instructed in the Niti-Sastras; but

Labour, bestowed on nothing, is fruitless: With infinite pains a booby will not, presently, talk like a parrot.

In a noble race, levity without virtue is seldom found.

In a mine of rabies, when shall we find pieces of glass?

Wherefore, I will engage, that in the space of six months, I will render thy sons well acquainted with the doctrines of the Niti-Sastras.”

The Raja then respectfully said:

कीटोपि सुगन्ध चक्रादरोहति सर्वा चिरः ।
कम्भापि थाति देवत्वं महस्त्रिः सुप्रतिष्ठितः ॥ अन्यत्र ।
अथादयन्निर्देव्यं सम्मिकर्षेण दीप्तये तथा सत्सन्निधानेन
हीनवर्णापि दीप्तये । तदेतेषामसात्युचाहां नीतिशास्त्रो
पदेशाय भवन्तः प्रगात्मित्युक्ता तस्य विष्णुशर्मणो
वज्जलाग्नपुरः सर्वपुत्रान् राजपूतवान् ॥ यत्र प्राप्तादप्ते
सुखोपविष्टानां राजपुत्राणां पुरस्तात् प्रकावक्रान्ते
सपष्टितोऽप्तवीत् । काष्ठशास्त्रविनोदेन कालाग्न्त्वा
धीमतां । असनेन च मूर्खानां निरुद्या कलहेन वा ॥
तद्वतां विनोदाय काककूर्मादीनां विष्णिवां काषां कथ
यामि ॥ राजपुत्रैहां कायतां विष्णुशर्मादाच चूर्णं गृह्णुन

गृह्णा सहवासेते कीटोपदेशोके ग्रन्थके आंग्रोहणकर्त्रे एवं
समोके ग्रन्थके कठूक गृह्णतिष्ठित ग्रन्थरूपदेवत्वके पाय ।
आरयेन उद्याचलहस्तुवा सूर्यसम्बिधाने दीप्ति पाय तेऽनि
मि सर्वसन्निधानेते हीन वर्णो दीप्ति पाय सेइहेतुक एই
आमारपूर्णेनहिंगके शीति शास्त्रोपदेशेर मिमित तोम
राइ सीमा हैयाह । इहा कहिया सेइ विष्णुशर्मान् वहसञ्चान
गूर्वक गूर्णेनहिंगके सर्वर्ण करिलेन । अनन्तर गृह्णादेव
उपर शुभेते उपविष्ट राजपूर्णेनहिंगेर शुभेते पुस्ताव
कर्मेते सेइ पश्चित कहिलेन । काव्य शास्त्रेर आमोदेते
पश्चित्तेर शास्त्राग्नि वस्त्र व्यस्त अथाव श्रीत शृङ्ग ओ

पान ओवृष्टा पर्यटम् ओ मृगम्ला ओ दिवसे निद्रा ओ कलह ईत्यस्मिते
मूर्खेन्द्रेन कालधापन हम्लसे है हेतुक तोमारहेन आमोदेन
निमित्त विचित्र काक कूर्मा द्विर कथा कहि । राजपूत्रेना कहि
लेन कहन् । विष्णुशर्मा कहित्तेहेन राजपूत्रेना शुभण करह ।

Even a reptile, when attached to a flower, may mount upon the head of the holy; even a stone, when set up and consecrated by the great, attaineth divinity.

for it is said,

As a thing on the eastern mountains shineth by the presence of the sun; so one of humble birth, even, may be enlightened by the allurements of good books.

Then be thou an example to these, my sons, for the acquisition of virtue. Having said this, he respectfully delivered his sons into the charge of Vishnu-Sarma; and that learned Pandit, soon after, seized the opportunity, when they were, for amusement, sitting together upon the terrace of their father's palace, to introduce his advice to the young princes in the following lines:

Wise men pass their time in amusements drawn from the works of the poets; whilst fools squander theirs in useless pursuits is, sloth, or riot.

For your amusement, therefore, said he, I am going to relate some curious stories of a Crow, a Tortoise, and other animals.

C H A P. I.

Vishnu-Sarma then told the young princes to attend, and said,

संप्रति गिरिकामः प्रसूयने । यस्यायमायः स्नोकः ।
 असाधना विज्ञहीनावुद्दिमन्तः सुहस्तनाः । साधयन्त्यागु
 कार्यालि काककूर्मभूमासुणाः । राजपुत्राचुचुः कषमेतत् ।
 सोद्भवीत् अस्ति गोदावरीतीरे विशालः शाहमसीतरः
 तत्र भागादिम्दे बादायत्य रात्रौ पञ्चिणेनिवसन्ति ।
 अथ कदाचिद्वस्त्रायां रात्रौ यस्याच्छुष्टावलम्बिनि
 भवति कुमुदिनीगायके चन्द्रमसि लघुपतनकमामा
 यायसः प्रयुक्तः छतान्तमिव द्वितीयमठन्तं आधमपश्यत्
 ममवस्त्रोक्ताचिन्तयत् अय प्रातरेषानिष्ठदर्शनं जातं न
 आनेकिममभिमत्तदर्शविष्यति इत्युक्ता तदनुसरणक्तमेत
 याकुलस्त्रितः । अतः । मोक्ष्याम यहस्त्राविभयस्याम
 अताग्नि च । दिवसे दिवसे गूढमाविश्वन्ति ग पञ्चमं ॥

संप्रति मिथुनात् पुत्राव कर्ति याहान् पुरुषेते एই द्वोक
 काक ओ कूर्म ओ मृग ओ मूषिक हैंहाना उपाय इहित अथव थन
 हीम हैंयाओ वृद्धिमत्तापुरुष कीयु कार्या साधन करें । राज
 पुत्रेना कहिलेन ए कि पुकार । विकूशर्मा कहिलेन । गोदा
 वरीर तीरे एक बड़ शाहमली बृक्ष थाके नामादिमेशहैते
 आसियापकिरा ऐ यूके राजिकाले बान करें । अनन्तर कोन
 दिम गालि अवनाना हैले कूम्बिनी भायक चम्पु अताचल चूपा
 वलवी हैले अथाँ अत गेले गर लघु गत्तम बाये काक
 जागुरु हैला देखिल वितीर यमेन यारु भुम्ह करितेहे एक

व्याख्याहाके अवलोकन करियाचित्ता कर्नितेमापिल अद्य
ग्राउंकालै अमर्जन दर्शन हईल नाहासि कि अमर्जन देखा
हैबे इहा कहियाव्याधेर पञ्चां गमन कर्मेते व्याकुल चित्त
हहियाचलिल। वेहेभूक शोकहान सहस्र॒ एवं भवहान शत॒
आहेहाना गुत्याह मृत्युलोकके अभिभव कर्ने पाणितके नया।

—The present subject to be discussed is, *The Acquisition of a Friend* to which these following lines are an introduction:

Wise and sincere friends, although poor and destitute of implements, may speedily effect our purposes; as in the instances of the Crow, the Tortoise, the Deer, and the Mouse.

The young princes demanded how this was; and Vishnu-Sarma related as follows:

FABLE I.

ON the banks of the river Godavari there was a Salmali tree, to whose spreading branches birds of various species were wont to flock, from every quarter, to roost. Early one morning, when darkness was dispersing, and the moon, whose emblem is the flower Koomoodini-nayaka, was reclining upon the summit of the mountain Charama, a certain Crow, whose name was Laghoopatanaka, being awake, chanced to espy a fowler coming that way, who appeared to him as another angel of death. Having regarded him, and considered for a moment, he said to himself,—This uuwelcome visit happeneth to day very early, and I know not what may be the consequence. So pondering upon what he saw, he was seized with a panic, and flew out of the way; for, A thousand ocrasions for sorrow, and a hundread for fear, day by day affail the fool; not so the wise man.

अन्यथ । विषयिणामिदमवश्यं कर्त्तव्यं । उत्था
योत्थाय दोहूष्टं महस्त्रयमुपस्थित । जरवराधि
शोकानां किमय निपतिष्ठति ॥ अबत्तेन व्याधिन तण्डुल
कणान् विकोर्यजालविकीर्णं छत्वा सब प्रचक्ष्मोभूत्वा
स्थितः अस्त्रिम्बे काले चित्रशीवनामा कपोतराजः
सपरिवारोविष्टि विष्टपंक्तांस्तण्डुलकण्ठान्वक्षोक्षया
मास ततः कपोतराजस्तण्डुलकण्ठान्वक्षान् कपोतान्
प्रत्याह कुतोऽत्र निर्जने यने तण्डुलकण्ठानां सम्भवः
तत्रिस्त्रैप्यतां तावन् । भद्रमिदं न पश्यामि प्रायेवानेन
तण्डुलकण्ठानेनाक्षाभिरपि तत्रा भवितव्यं । कण्ठेण्टा
तु लोभेन मयः पक्षे सुदुस्तरो हृष्ट्याप्नुए संप्राप्तः पवित्रः
संस्तुतायता ॥ कपोतराजयुः कष्टगेतत् । सेत्त्रवीर्

आज विषयिण्डेन ऐहा अवश्य कर्त्तव्य उपहित ये महात्मा
ताहा उठियाँ बुविबे केमला मरण ओव्याधि ओ शोक
ऐहार मध्ये ना जानि कि अद्य पड़िवे । अमर्त्र सेइव्याधि
तण्डुल कण्ठा हड्डाइया एवं जाल विक्षीर्ण करिया आपनि
तृकास्त्रित हड्डाइया आकिल । एहे काले सपरिवारने चिक्गुबद्दा
मे कपोतराज आकाशे विहरत लेहे तण्डुलकण्ठानकल
अबलोकन करिल । अमर्त्र कपोतराज तण्डुल कण्ठालोक्ति
कपोतेन दिग्गेर पुत्रि कहिल कि बापे एमिर्जन वने तण्डुल
कण्ठार न्यून ताहा निकप्त कर ए ताज देखि ना एहे तण्डुल

কণার সোভতে আমাৱ ও পুৱুৱ তেমনি হইব ষেন
কষণসোভতে দুষ্টৱ পক্ষেতেমধ্যে পথিক সে বৃক্ষ ব্যাঘু
কৰ্ত্তকপূঁষহইয়া মনিয়াছে কপোতৱা কহিল একি পুকার
কপোতৱাজ কহিল।

Yet, it is said, that men of the world must absolutely act according to these lines:

Every time we rise, great fear is to be apprehended; for, to-day, of death, sickness, and sorrow, woh know-eth which may fall upon us!

The fowler, having first strewed some rice upon the ground, spread his nets; and whilst this was transacting, it happened that Chitra-griva, the chief of a flock of pigeons, was in the air flying about with his attendants. He saw the grains of rice upon the groudn; and perceiving that his flock shewed an inclination to partake of them, he addressed them thus:—Beware, my friends!

Whence, think you, should rice be produced in a place like this, void of inhabitants? Let this, therefore, be investigated; for I conceive no good can come of it, lest we should experience a fate similar to what is mentioned in the following lines:

A Traveller, through lust of gold, being plunged into an inextricable mire, is killed and devoured by an old Tiger.

How did this happen? demanded the pigeons, and their chief related as follows:

अहमेकदा इतिवारण्ये चरमपश्यं एकोऽहोच्याद्वा
पातः सरषोरे ब्रूते भोगेः पान्य इदं सुवर्णकहसं कुम
हस्तोऽस्त्रामां ततोऽस्त्राभास्त्रात्तेनकेनचित् पान्येनास्त्रोचितं
भाग्येनेतत् सम्भवति किञ्चित्सिद्धात्मसन्देहे प्रहज्जीर्ण
विषेया । यतः । अनिष्टादिष्टसामे इषि न गतिर्ज्ञायते
शुभा । यथासे विषसंसर्वैऽस्त्रं तदपि सृत्यवे ॥ । किन्तु सर्वं
पार्यार्जने प्रहज्जिः सन्देहएव । तथा चोक्त्वा ॥ । न संशय
मनारस्य ग्रोभद्वालि पश्यति । संशयं पुमरारस्य यदि
भीवति पश्यति ॥ ॥ तत्रिष्टपमामि तावत् प्रकाशं ब्रूते
कुम तदं कहसं । आत्मोऽहसं प्रहार्य दर्शयति । पान्यो
इवदत् कर्त्तव्याकाम लभि विचासः । आत्मोऽवाय

आमि एक समझ इकिगालग्ये विहरत देखिलाम एक सरो
बर्मेर ठीरे एक बृक बायु शात ओ बूळहत हईया कहितेहे
तोर परिक एই शूर्वं कहन गुह्यकर । परे लोती कोनप
धिक पलामर्श करिलताग्याक्षमे एतादृशलाभहस्त किञ्चुप्राणेर
जलेह ए वियज्ज्ञते पुरुषिकर्तव्या नय घेहेतुकमनिष्टहईते
इष्टलाभेतो यज्ज्ञ इन ना येमन याहाते विवेर नश्वर्ग
आहेसे अमृत ओ मळगेऱमिमित हस्तकिञ्चुर्वज्र थमोपार्जमे
पुरुषि जाहेहेतेहे इन । ने शुकार पणितेऱा कहिलाहेह्

झँप्पाङ्के आग्नोहण दा करिला यनुवा महल देखे दा किंतु
झँप्पाङ्के आग्नोहण करिला यदि वाँचे अबे महल देखे अत
एव डाहा निरपण करि । पर्धिक पुकाश करिला करिज्जेह
तोमाऱ्ह कडण कोंधाऱ्ह बायु हस्त विस्ताऱ्ह करिला देखाई
ज्ञेहे । अमठग्र पर्धिक करिलेम भूमि हिंसुक तोमाते
कि पुकाऱ्ह विस्ताऱ्ह हस्त । बायु करिल

FABLE II.

AS I was travelling on the southern road, once upon a time, I saw an old Tiger seated upon the bank of a large river, with a bunch of Koosagrass in his paw, calling out to every one who passed,—Ho! ho! traveller, take this golden bracelet. But every one was afraid to approach him to receive it. At length, however, a certain traveller, tempted by avarice, regarded it as an instance of good fortune; but, said he, in this there is personal danger, in which we are not warranted to proceed.

It is not good to pass by that we dislike, even to gain that which we like; for the water of life becomes mortal when mixed with a poison. Yet, said he, there is risk in every undertaking, for the acquisition of wealth. Hence, it is said, No man beholdeth prosperity who doth not encounter danger; but having encountered danger, if he surviveth, he beholdeth it. The Traveller then asked him where was the bracelet; and the Tiger having held out his paw, shewed it to him, and said;—Look at it; it is a golden bracelet. How shall I place confidence in thee, said the Traveler; and the Tiger replied,

गृहुरे पात्रं प्रान्ते योवनदशायामतिदूर्ज्ञेषि
स्वनेकणामानुषाणां वधान्मे पुष्टासृता दारास्त वंशहीन
शाहम् ततः केनचिद्वार्मिकेनाहमादिष्ठः । दागधर्मा
दिक्षरत्नु भवान् तदुपदेशादिदानीमहं ज्ञानर्थीको
दाता इदोमलितगुहन्तो म कर्त्तव्याशासभूमिः । पतग
दृज्याध्ययनदानानि तपः सत्यं पृतिः ज्ञाना आत्माभूति
मार्याऽथ धर्मसाङ्खियः सृतः ॥ तत्पूर्वानुर्वर्णो
दक्षार्चमयि सेष्यते । उपरस्तु अनुर्वर्णोसहायत्वेव
निष्ठुति ॥ कम चैतावान् लोभविरहो येन सहस्रा
स्यमपि सुवर्णकद्वयं यसौ कस्त्रिचिदानुमिज्ञामि तता
यि आप्नेमानुषं लादनीनि लोकापवादो इर्निवारः ।

उन रेपथिक पूर्वकाले योवनदशाते आमि अतिदूर्ज्ञ
हिलान अनेक गो ओ मनुष्योऽहिपेत्र वध कराते आमान
जीओ पूर्णेन्नामनियाहे अतएव वंशहीन हैमाहि अनसुख
कोन धार्मिक आमाके कहियाहेम येत्तुमि दान और्धर्मादि
आचरण कराए गेहै उपदेश प्रयुक्त एकम आमिनालशील
उदाता ओ वृक्ष ओ गणितमधस्तु हैमाहि ईहाते केम विद्यास
हान ना है । येहेत्क यज्ञ ओ हान ओ अध्यमन ओ उपनामा ओ
नत्य ओ धृति ओ कर्मा ओ अलोक एहै आठ पुकार धर्मस्तु पथ
ताहान अधोपूर्व चतुष्पद दत्तेन निमित्तेन गेवा करेउत्तम
चतुष्पद अहायातेहै थाके । आमान एमनि लोभविनह

कृत्याहे वेदापि इत्गतसुवर्णकरण कोम लोकके द्विते
इहा करि त्तेहि । तथापि यात्रु मनुष्यके थाय एहे
अपवाद लोके आहे ताहा निर्बाचिष कग्ना यायला

—Formerly, in the days of my youth, I was of a very wicked disposition, and as a punishment for the many men and cattle I had murdered, my numerous children died, and I was also deprived of my wife; so, at present, I am destitute of relations. This being the case, I was advised, by a certain religious person, to practise charity and other religious duties; I am now grown extremely devout: I perform ablutions regularly, and am charitable, Why then am I not worthy of confidence;

The study of what is ordained, charity, mortifications of the flesh, and sacrifices; fortitude, forgiveness, rectitude, and modesty, form the true way, and are recorded the eight-fold division of our duty.

Of these, the first class, consisting of four, is attended to for the sake of hereafter; and the latter class of four, presideth in every great mind.

So far, you see, continued the Tiger, I have an interest in wishing to give away, to some one, this golden bracelet from off my own wrist;

This I have considered, and now let me ask thee plainly, where is thy gold; But stop, Tigers eat men, and the opinion of the world is hard to be defeated; for,

सता । गमानुगमिकोलोकः कुट्टिनीपुष्पदेशिणी ।
 प्रमाहस्ति लो धर्मे यथा लोप्तमपि हिंज ॥ यथा च
 भर्त्तार्थास्त्राचीतानि शृणु । प्राहावधाननोभीष्ठाभूता
 जामपि ते तथा । याक्षोपदेश भूतामां इथां कुर्वन्ति
 साधवः ॥ अवरथ । प्रत्यास्याने च दाने च सुखदुःखे
 प्रियाश्रिये याक्षोपदेश पुरुषः प्रमाहस्तिवश्चति ॥
 अन्यथ । यानुवात्परदरारेषु परदेशेषु लोप्तवत् । आक्षापात्
 कुर्वभूतेषु यः पश्यति च पश्यतः ॥ तदातीच दुर्बलसेन
 तनुभ्ये इति॑ सप्तलोहम् । तथा लोकः । हरिद्रान् भर
 कौल्तेष मा प्रयत्नेष्वरे यत् । आप्तिरस्यापये पश्यं जीव
 यस्य किमोपयैः ॥

थेहेत्क धारावाहिक लोकेन्ना उपरेशिणी कूटिनीके
 धर्मविवरे पुमाण कर्मे दा वेमन गोप्य शुक्लणके पुमाण कर्मे
 दा । आमि धर्मशास्त्र पाचि लाहि शुन वेमन आपनार पुमाण ईष्ट
 तेमन नकल जीवेन पुमाण ईष्ट हस्त अत्रव नाथलोकेन्ना
 लोक्यात् नकल जीवके दला कर्मे । अपनि मिवेष कलाते
 अर्धांश्चास्तकेन्नवे अप्तिय दृष्ट एवंहान देवराते वेप्तियम् दृष्ट
 ताहा नृणाक्षेन्ना आप्तिदृष्टात्तेते पुमाण जामेद । एवं वे
 लोक परमात्मीके मातारम्यानि ओप्तेन्न दृष्टाके उक्तमृत्पित्तेन
 दृष्टा ओकल जीवके आपनार म्यायमेथे येहि पश्यत ।

तुमि अठिराम्बिन्दु सेहेटुक तोमाके दिते आमि गंडेष्ट
हइराहि। सेहे पुकार पठिल्लो कहिराहेस्। ये हे वृद्धिचिन्ह
दरिद्रु लोकके पुतिपालन कर धर्मिके धर्मादि ला बेमल
बोपिन्द उवध पण्डि द्य अमोगिन्द उवधे कि पुमोजन।

The people, mere followers of one another, holds up a bawd and a Brahman who is a cow-killer, as examples in our religion.

I too, replied the Tiger, have read religious books: Hear what they say,—As their own lives are most dear to them, so also are those of all creatures. Good men, because of their own likeness, shew mercy unto all things which have life:

In granting and in refusing, in joy and in sorrow, in liking and in disliking, good men, because of their own likeness, shew mercy unto all things which have life.

He is a learned man, who considers the wife of another man, as his own mother; the property of another man, as dust; and the life of every animal as dear as his own.

and as thou appearest to be rather a poor man, I prefer giving it to thee according to this saying:

Make choice of the poor, O son of Koonti, and bestow not thy gifts on others. Medicine is to be administered to the sick; for of what benefit is physic to those who are in health;

वान्यम् । दामचिति पराम दीप्ते उत्तमकारिष्ये ।
 देवे काले च पात्रे च महाम लालिकां विदुः । तदेव सरणि
 आत्मा सुवर्णकहस्यं महास्यं ततो जावदस्त्रा तदेवः प्रभी
 तेऽस्त्राभान् सरः जानुं प्रविश्यति तापस्महापदे लिङ्गः
 पश्यायिनुनहमः पदे पतितं हङ्का आप्नोऽयदत् । अतह
 अहापदे पतितोषि अतस्मामहसुत्यापयामोत्युक्ता शैः
 शैलेषप्रवर्ण्य तेन आप्नेष धृतः सपान्तोऽविलयत् । ए
 षर्वामाल्यं पठतोति कार्यं नवायि वेदाध्यवर्णदुराज्ञः ।
 लभावद्यवाच तथातिरिच्छो यदा प्रदत्या नपुरङ्गार्थं
 पदः ॥ किञ्च । अवशेषिन्द्रियविनाशी ऋक्षित्वाजनिष
 किष्वा । तुर्भुवानेष्वप्याप्न्याश्वभारः छिष्ठां विदा ॥

अग्रस्त्रदेष्वाउपयुक्त इहामनेकरिम्माकाश्यादि तीर्थेष्वुक्तगाहि
 काले अग्निहोत्रादि पात्रे अनुपकारिके ये दान करें सेहु
 बासके साधिक करिम्मा पञ्चितेन्ना जानेन अतएव एই शरो
 शरेशान करिम्मा शूबर्ण कक्षण शूहण करह । अमस्त्र यथा
 परिक ताहार बाकेते पुत्याय करिम्मा लोडेते शून करि
 बार शिमिते सरोबरें पुरिट रहिल तथा महापके मधु
 रहिला पलाईते अमर्त रहिल । पके पतित परिकके
 देखिला बायु कहिल हार हाय बृहंपके पतित रहिलाह

अत्र एव तोमाके आगि उठाइ रहा कहिया अज्ञेर निकटे
निया से ई काष्यु ताहाके खनिल उथम ने बुल्लू चित्ता कग्निल
सूखामार धर्मशूल्क ज्ञेर पाठ ओ वेदेन्न अध्ययन धर्मिता हउनेन
कालूण महे किञ्चि गोकर्ण दूषि बतावेतेहै येमन मधुम हम
तेमनि बताव अतिरिक्त हम्म एवं मन उ हिन्दुम अवश वाहान
दिगेव ताहार दिगेव किया हस्तिर सूनेर माय अर्णां हस्तिर
सूक्ष्मोद्भृत अनवान। येमन सून सम्पन्न हम्म ना आर दूर्तगा वीर
अलकारेन न्याय धर्माशुठान व्यतिरेके जान हउन्ना भान !

And this:

The gift which is to be given, should be given gratuitously; in time, in place, and to a proper object; and such a gift is recorded a righteous gift.

Then go, and having purified thyself in this stream, take the golden bracelet.—The Traveller no sooner begins to enter the river to purify himself, than he sticks fast in the mud, and is unable to escape. The Tiger told him he would help him out; and creeping softly towards him, the poor Traveller is seized, and instantly exclaims to himself,—Alas! the career of my heart is cut short by fate!

He readeth not the Ubarma-Sastra,—is this the cause; or doth he not study the vcds; In this matter the natural disposition of his wicked spirit prevaleth, even as the milk of the cow is by nature sweet.

What is done for those who have not their passions in subjection, is like washing the elephant. Service rendered to the unfortunate is, for the most part, like knowledge without practice.

तत्त्वाणा भर्तु न तत्त्वं वहन् गाराम्बे विद्वासः तत्त्वं
गता पोक्षा। शूलिनाथ नदीनाथ नहिनां शत्रुणादिनां।
विद्वासोनेत्र कर्त्तव्यः स्त्रीषु राजकुलेषु च ॥ अपरत्व ।
सर्वत्य हि परीक्षाम्बेद्यामाद्यामेतदेषु द्वाः । अतीत्य हि
शुद्धान् उर्ध्वान् सभापोमूर्द्धि उर्ध्वते । अत्यत । च दि
व्यत्वान्मिथारी कर्त्तव्यस्त्रारी दग्धत्वकरपारी
ज्येष्ठिष्ठानी मध्यसारी । विपुरपि विधि पोक्षान् एसाते
राजद्वारौ। सिद्धित्वपि लक्षाटे ग्रोमित्वानुकां उर्ध्ववः ।
इति विनाथस्त्रेवादी आप्तेष्व आपादितः कादित्व ।
अतोऽहं इष्टीग्नि कर्त्तव्यं तु पोक्षेन इत्यादि । अतः
उर्ध्वता अविद्यारितं कर्त्तव्यं न कर्त्तव्यमिति ।

अठेष्व आमिताल कर्त्तिवाई येहेत्क मार्गान्कवायेविद्वान्
कर्त्तियाहि । सेहेतुपि पश्चित्तेष्व दिपेष्व कर्त्तृक कथित आहे
नवी ओश्वरान्नी ओश्वरी ओश्वरी ओश्वरी ओश्वरी ओश्वरी ओश्वरी
विद्वास कर्त्तव्य वहे । अपर नक्कलेस्त्री वताव पर्वीका अवश्य
कर्त्तिवेक अम्य ३७ पर्वीका कर्त्तिवेक दा येहेत्क नक्कल
उपकेअतिक्रमन कर्त्तिया वताव नक्कलेस्त्री आकाश
विहानी पापमाशकानी नवनुर्मिथानी ज्योतिर्विद्यानानी
स्त्रुत दैवतोपेते नाहकत्तृक प्रत्यहम अत्यन्व नक्कलेस्त्री

ये दिखित आहे ताहा खालिते के शक्त हय । एही पुकार चिन्ता करत ऐ पथिक व्याघ्रकड्क धूत ओ उकित हईल । अतएव आमि कहि ये कळगेर लोभेते येमन पथिक बुद्ध्यं पक्षेते मग्न हईल इत्यादि । एही निषिद्धे सर्वपुकारे अविचारित कर्म कर्त्तव्य नय ।

I did not well in that, I placed confidence in one of such an evil disposition ! for it is said, Confidence should not be put in rivers; in animals which have claws or horns; in men with weapons in their hands; nor in women; nor in those of royal birth.

The natural, and no other qualities should be examined; for the natural qualities pass over all others, and mount upon the head.

The Moon that rolls across the sky, destroys sins, possesses a thousand rays, and goes between the light of the sun and the earth, and is accidentally seized by Rahoo, therefore no one is able to deny that it is written by God in fate.

But whilst the unfortunate Traveller was thus meditating on his fate, he was devoured by the Tiger. I have said, therefore, *Through the lust of a bracelet, &c.* and hence also, it is at no time proper to undertake any thing without examination; as in the following saying;

यतः । सुजीर्णमन्नं सुविचारणः सुतः सुग्राहिना भी
मृपतिः सुसेवितः। सुचिन्त्य चोक्तं सुविचार्य यत्काम सुदी
र्घकाल्पेति न याति विक्रियां ॥ एतद्वचनं शुल्वा कवित्
क्षेत्रः सदर्पमाह आः किमेव मुच्यते । वृद्धस्य वचनं
याह्यनापत्काले ल्पयति ॥ सर्वत्रैव विचारेत भोजनेत्य
श्रवन्ते ॥ यतः । शहाभिः सर्वजाग्रान्तमन्नं पानम् भूतसो
प्रपूर्णिः कुरु कर्त्तव्या जीवितव्यं कर्त्तव्यम् वा ॥ तथापोर्जां ।
ईर्दीपृष्ठी लक्ष्मन्तुष्टः क्रोधगोभित्यशहितः । परभास्यो
पश्चोर्ध्वं वर्णेते दुष्कृताभिः ॥ एतक्षुल्वा सर्वे क्षेत्राता
क्षेत्रायविष्टाः । यतः । सुग्रहान्त्यपि ग्रास्ताति धारयन्तो
वज्रशुद्गाः क्षेत्राः संग्रामात् किञ्चन्ते सोभमोहिताः ॥

येहेतुक बिलक्षण जीर्ण अप्त औट्टम पंचित पूर्ण ओ अति
शय वशीभूता त्री ओ शूसेवित राजा ओ बिलक्षण बिचार करिया
वाहा करा जाय ऐहारा बहकालेतेओ बिकार पाय दा ।
ए कथा शुनिया कोन कपोत दर्प करिया कहिल आः एकि
कहितेह । आपकाल उपस्थित हईले दूर्क्षणोक्ते वाक्य
प्राह हय आर अन्यत्र बिचारक्तमे गृह इय किन्तु तोजन
रियये ग्राह नय । येहेतुक पृथिवीमध्ये नकल अप्त ओ
जलादि आशकाहारां व्याप्त आहे ताहाते कोधा प्रवृत्ति
कर्तव्या कि पुकारे वा जीवन धारण कर्तव्या । सेहे पुकार

पाणितेना कर्म्मादेन ईर्वाविश्ट एव दृष्टादृष्ट एव अस्त्रिष्ट
एव कूर्म ओ यर्दना सशक्त आर गरुडाग्नेयोगजीवी एव हर्षवल
द्युःखताना हम्म । इहा उनिया नकल कपोत से हालै उपविष्ट
हर्षल घेहेतुक पाणितेना महाशास्र जानिया ओ आर नश्वरेन
हेहमकर्ता हहियाओ लोते मृदु हहिया ल्लेप्पुरुहयेन ।

Well-digested food, a well-discerning child, a well-governed wife, a prince well served, a speech well considered, and an action well weighed, are not, even in very long time, attended by disagreeable consequences.

One of the pigeons, who was of a haughty spirit, having heard what had been said, exclaimed,—Ha! what is this; Is it not said,

In times of necessity the words of the wise are worthy to be observed; by whose determination we may freely engage in all things, even in eating.

All things upon the face of the earth, our meat and our drink, bear cause of suspicion; then how is forbearance to be exercised, and life to be supported?

Again it is said,

These six—The peevish, the niggard, the dissatisfied, the passionate, the suspicious, and those who live upon others means—are for ever unhappy.

So having heard these words, the whole flock flew down upon the grain.

Those, even, who possess very many Sastras, are learned in the Vedas, and are the dispellers of doubt, experience trouble, when their reason is blinded by avarice.

कन्तवा । लोभात् क्रोधः प्रभवति लोभात् कामः
अजायते । लोभात्मोहय नाशय लोभः पापस
कारणः ॥ अनन्तरं सर्वे जातु विष्वावभूयः गतेष्वस्य
वधनात्मावस्त्रमितास्ते सर्वे तिरस्त्रुविन्ति । अतः । न
पदस्यायतोपच्छेत् सिद्धे कार्ये समं फले । पदि
कार्यविपन्निः स्मात् मुहरक्षय इत्यते ॥ यथाचोर्त्तम् ।
आपदां लक्षितः पन्ता इन्द्रियाणामसंयमः । तत्त्वाय
संपदां मार्गेण्येषु तेभु वन्धतां ॥ तस्य तिरस्त्रार युत्वा
पितृधीरत्त्वाय । नाशमस्य दोषः । अतः । आपदा
शायतन्तीनां हिमोप्यायाति उत्तरां । यानुजाता द्वि
द्वत्त्वाय जावी भवति वन्धने ॥ *०*०*०*०*०*०*

गोत्रहैते क्रोध हम् गोत्रहैते काम जमे गोत्र
हैते मोह ओ नाश हम् गोत्र पापेन कारण । परेह
सकलेहै जालेते वज्र हैल अमस्त्र याहान बाकेते ने
हान अवश्यन करियाहिल ताहाके जक्षे तिरस्त्रान
करिते नापिल । येहेतुक सकलेन अग्ने याहिवे ना केन्द्रा
कार्या सिद्ध हैले सकलेनि समान कर यदि कार्या विष्व हम्
जबे पुधानव्यक्ति दोषभागा हम् । नेहै पुकार कथित
आहे इन्द्रिय सकलेन ये वन्धन ना करा नेहै विपन्निर पर्थ
आन ताहानदिगेन ये हमन करा ने संपत्तिर पर्थ ये

পথেতে ঈশ্বা সেই পথেতে ধাও । তাহার অপমান শুনিয়া চিরগুৰি কহিল ঈশ্বাৰ এ দোষ নয় ষেহেতুক হিত ও পতন শীল আপনৈৱ কাৰণতাকে পার ষেমন মাতার জঙ্গী বৎসেৱ বৰবনেৱ নিমিত্তে স্তুত হয় ।

From covetousness proceedeth ill-nature, and of ill-nature is born stubbornness; from stubbornness is created a delusion of reason, and that delusion is the cause of sin.

At length they were all, in consequence of their covetousness, confined by the threads of the net; and they presently began to lay the blame upon him, by whose advice they had descended.—So it is said. A man should not strive to precede his fellows; for, should the work succeed, the booty is equal, and if it fail, the leader is punished.

It is said, that those who do not govern their passions, will meet with misfortunes, but that those who do govern their passions, shall obtain wealth. Go then, and whichever of these two you choose, act accordingly.

Chitra-griva hearing their reproaches, said, it is not his fault. It is said,—To those who are fallen into misfortunes, what was a blessing, becometh an evil: To a child in confinement, its mother's knee is a binding post.

अन्तरास कन्दुषी विष्णवाना कापदुहरण्डनम् तु भीत
परिकारवसूपास्त्रापश्चिनः ॥ विष्णकाले विष्णवहर
कापुहरण्डनं तद्य धैर्यमवलय प्रतीकारचिन्नां ।
यतः ॥ विष्णि धैर्यमवाभ्युहये एवा एहसि वाह्यपट्टना
षुषि विजगः एवसि आग्निर्विर्यवन् सुनो अहमि
सिद्धिर्दि दि वहानां ॥ सन्दिवस्त्र व हर्षोविष्णि
विवादो न रणे च धीरत्वं । तं भूवनवयनित्वं अनवति
अग्नो सुतं विरत्वं ॥ अन्यथा ॥ युद्धेष्वेष
वानामूतिमिञ्चता । गिरा मन्द्रा भव्यं कोपवाहनं
द्वीर्घसूचता ॥ इवानीमयि इवं विष्णां मर्वेवेकचिन्नी
भूय आलमादाय उत्तीयनां ॥ ३०*३०३०*३०३

आज बिपदगुण लोकेर आपद उकार करिते ये दोग्य
सोइ बद्धूतव्यक्तिर परिज्ञानेर निविष्टे तम गुह्ये पश्चित
ये से बद्धूमय । बिष्णकाले विष्णवालय इत्याकापुक्त्वेर
जक्ष्य देहे हेतुक ए समय दैर्घ्या अवलम्बन करिन्ना उपास
चिन्ना करवावेहेतुक बिष्णकाले दैर्घ्या आज वृक्तिकालेक्षा
अठातेवाक्येर पट्टुत । युद्धे पराक्रम आज यशेते अतिकृति
शान्तशुब्दे आवक्ति एই सकल उत्तम लोकेर लिग्ने अठाव
सिद्ध हय । याहार यन्मपुकाले आह्नाम हय ना बिष्णकाले
विष्णवहस्ता युद्धेते पातित्यहय एमद्विकूम श्रुते गृष्मके

वेदवनी अग्नान ले पूर्वता आज वैश्वर्यो हृषुक्ष निरु उज्जा
अन्न क्रोध अग्नश्च अग्नुकामनात्ता किञ्चा वह काले कला वर्ण
हस्त द्वेष उज्ज्वल क्रिबेक । अथम ईशा कला गकले एकठिक
इरेन्ना दाना नहेन्ना छेष ।

He who hath the resolution to extricate one from his misfortunes, who is fallen into difficulties by another's fault, is a Pundit; not he, who hesitateth about the means he should employ for the deliverance of the distressed.

Hesitation, in times of misfortune, is the mark of a coward; wherefore, depend upon resolution, and let a remedy be thought of; according to these lines, Fortitude in adversity, and moderation in prosperity; eloquence in the senate, and courage in the field; great glory in renown, and labour in study; are the natural perfections of great minds.—Again:

The mother that produces a child, who is not delighted at the time of prosperity, nor miserable at the time of misfortune, and who is the greatest hero in the world, is scarcely to be found.

There are here six faults, which a man ought to avoid. The desire of riches, drowsiness, sloth, idleness tediousness, fear, and anger. Let this be done immediately: Let us all, with one accord, take up the net, and fly away with it; according to these lines:

यतः। अल्पाकामवि वसुना सहतिः कार्यसाधिका
शक्षैर्गुणत्वमाप्नौर्भवन्ते भजन्ति नितिमः ॥ सहतिः अवशी
षु सां साकुलं रत्यकैरपि तु पेत्रापि परित्पक्तान प्रतोहन्ति
तस्मुखाः ॥ इति विदिक्ष्य पदितः सर्वे जात्समादाप्त उत्
पतिमाः । अमल्लर सव्याधः सुदूराञ्जात्सापहारकांक्षा न
वसोक्ष पस्वाहावितोऽचिन्तयत् । संहतास्तु दरन्तीव आर्चा
भग्न वहिङ्गमाः यदातु निपतिष्ठन्ति वशमेष्टन्ति मेतदा ॥
सतस्तेऽनुचक्षुर्विषयातिकालेषु पश्चिषु सव्याधेऽनिवृत्तः अप
लुभ्यकं निवृत्तं हङ्क क्षेत्राज्ञेः किमिदालीं कर्तुं मुखि
त । षिव योवज्जवाच । जाता मित्रं पिता चेति सव्याधा
वितये हितं कार्यकारणतयां भवन्ति हितं तु इयः ॥

येहेतुक तु एव बत्र ये समूह ताहते ओ कार्यसाधन
हय येमन रञ्जन्ति पाइले तृणमनुहक्त्वा क मन्त्रहस्ती वस
हय । यज्ञातीय तु एव बत्र ओ समूह पुक्षेन यज्ञल दायक
हय इहार साक्षी देख तथा तु थेते विहीन हइले अनुरूप
हय ना । इहा चिन्ता करिया सकल परिस्त्रा जाल जाइया
उपरे उड़िल । अनन्त्रर से व्याध अतिमूलह इते जालेन
अपहारक कपोतेन दिग्के देखिया पश्चात् धावमाल हइया
आवना करिल ये ए कपोतेना सकले एकत्र हइया आवाल
जाल ब्रह्म करियाहे किञ्च यथा पृथिवीते परिवे तथा

आमार वशीभूत हैं। तरंगर से हि पक्किरा व्याधेर चक्रुर
दृष्टि अतिक्रमण कर्निले से हि व्याध मिवृत्त हैल। ताहारंगर
व्याधके मिवृत्त देखिरा कपोतेरा कहिल एथम कि कर्निले
उचित हैल। चित्रगृव कहिल माता ओ पिता ओ मित्र इहारा
तिन जन अतावेते हितकारी हर्मेन आर अन्यसोक्त
कार्य कारणपूयुक्त हितकारी हैल।

A combination even of small things serveth an occasion: An intoxicated elephant may be bound with a few straws, when formed into a rope.

Combination is best for men, either with their own tribe or with strangers; for even a grain of rice groweth not, when divided from its husk.

Having considered this, the pigeons, with one accord, took up the net, and flew away with it. Presently the fowler, seeing the robbers of his net at a great distance, pursued them; and as he ran, these were his thoughts:

These travellers of the air have combined to rob me of my net; but when they shall fall down, they will come into my power. But soon finding they had passed the confines of his sight, the poor fowler turned back from the pursuit.

The pigeons now demanded what was to be done; and Chitra-griva replied, A mother is a friend, and a father is a friend; but both these are by nature kind; but there are others who are benevolent from casual motives.

तदस्याकं गिर्व हिरण्यकोनामं नूधिकराज्ञामहस्ती
 तीरे पितृवने निवसति सोऽस्याकं पाशांमहेष्यति इत्या
 सोच्य सब्दे हिरण्यकविष्वरसमीपं गताः हिरण्यकश्च
 सर्वदापादयस्त्वा अतद्वारं विवरं इत्या निवसति ततो
 हिरण्यकः कपोतावपातगयास्त्रकितस्त्रूष्णीं स्थितः चिप
 शीघ्रत्वाच । वहे हिरण्यक कथमस्त्राद्वा समाप्तसे ततो
 हिरण्यकश्चाद्यनं प्रत्यभिज्ञाय सहस्रमध्यं वहिर्निःसृत्या
 अवीत् चाः पुण्यवानस्त्रि प्रियसुहन्मे चिपयीवः सग्रा
 यातः । यस्य निवेद संभावेयस्य निवेद संस्थितिः । यस्य
 निवेद संलापस्तेनाकीह पुण्यवान् ॥ यद वाहवर्द्धात्मा
 ताम् उड्डा यदिस्यः तद्वं स्थिता उदाच एहे किमेतत् ।

अत्र अमारदिग्देव मित्र हिरण्यक नामे शूद्रिकेन
 दिगेन गाला छिबने गुणकीमदीर्भीरे बास करने ले
 अमारदिग्देव शाश्वत काटिबेक ऐहा विवेत्ता करिया
 लकले हिरण्यकेन पर्मेन निकटे लेल । हिरण्यक नर्वां
 उपदुर्बशकात्ते शतधारुगर्भ करिया बद्धि करे । अन
 त्र उत्र हिरण्यक कपोतेनदेव पतनश्वरे उय्यते भीज
 हईया चूप करिया थाकिल । पर्ने चित्रगूब बलिल हे मित्र
 हिरण्यक केव अमारदिग्देवके शतावा कर दा । अनन्तर हिर
 ण्यक मिठेह वाक्य शूद्रिया शीतु वाहिन हईया बलिल आः कि

पुण्यवान् आमि आमार परमसूत्रं चित्रपूर्व आनिमाहेन
केनना मित्रेर सहित वाहार न जाया ओ मित्रेर सहित वाहार
वास ओ मित्रेर सहित वाहार परम्पर कर्त्तोपकथन हय
ताहा हैते पूर्णवान् आर माई । ताहार परम
कल्पोत्तरदिगके जाले एक देखिया बिज्ञापन हैरा
किञ्चित् काल धाकिया कहिल सधे एकि ।

Our friend Hiranyaka, the noble mouse, lives upon the banks of the Gandaki. He may be able to gnaw our snare asunder with his teeth. Having considered this proposal, they all flew to the residence of Hiranyaka, who, from his constant dread of the Crows, had made himself a hole with a hundred outlets, wherein he remained secured, according to this verse:

There was an old mouse, well read in the Niti-Sastras, who, before the approach of danger, kept himself within a hole with a hundred doors.

He was startled with fear at the descent of the pigeons, and stood silent; upon which Chitra-griva called out, Friend Hiranyaka! what, wilt thou not speak to us; And Hiranyaka, upon recollecting his voice, slipped out of his hole, and exclaimed,—O how happy I am, that my dear friend Chitra-griva is arrived! There is not in life a man more happy than he, who hath a friend to converse with, a friend to live with, and a friend to embrace.

But when he saw that they were confined in a net, he stood amazed for a moment, and demanded what it meant,

विवशीवउवाय सुहेऽकारं प्राज्ञनमनकर्मणः कस्ता
मेतत् । यस्तात् येन च यता च यदाच यस्ता यावता
यत् च मुभाग्नुभात्मकर्म । तस्तात् तेन च तता च तदा
च तत्त्वं तादृशं तत् च विधाद्वयमादुपैति । दोषगोक
परीतापवन्धनव्यसमानि च । यात्मापराधहस्ताणं कस्ता
न्येतानि देहिनां ॥ मूषिकस्तिथीवस्य वन्धनं केनुं
सत्वरमुपसर्पति । विवशीवउवाय मित्र मैयं कुरु किंवा
कादाश्चितानामेवां तावत् यात्मां छिन्निं तदा मम पापं
पस्ताच्छेष्यसि । विरल्लकोप्याह वहस्यप्रक्षिर्दे
क्षात् से कोमलास्तदेतेवां पापां केनुं कर्त्तुं सर्वाः तत्
यावन्मे दन्तान् त्रुट्यन्ति तावन्नप पापं छिन्निं अनन्ता
रमप्येवां वन्धनं यावच्छक्तं इत्यामि । *०*०*

चित्रगूब बहिल हे मिल आमारहेल पूर्व अस्त्रकृत
कर्मेव कल एই वाहाहैते यक्करणक्ये पुकारे ये काले
ये हाले यत गुत किंवा अगुत आस्त्रकृत कर्म से सकल
ताहाहैत त्यक्करणक्ये सेहि पुकारे सेहि काले सेहि
हाले ईश्वरेकापुरुष कीवके पाय । मिजकृत अपराध
वृक्करुप देहिर झोग शोक गरीताप वक्तम व्यसन ईहारा
कल हय । उन्मुख चित्रगूबेर वस्त्र हेदल करिते श्रीमु नमो
ले वाईज्ञेहे चित्रगूब ताहा देखिया कहिल हे मिल अन्न

कर्मिणा किञ्च आमार आश्रित एই कपोड़ेरहेर पांच हेहम आगे कर तथन आमार जाल पञ्चां छेहम करिब॥ हिन्दुक कहिल आमि अङ्गबली आर आमार दस्त ओ कोमल एই कारण इहारहेर बजन हेहन करितेकि कपे शक्त हईवा तबे आमारदस्त वतक्षण ना भाजे ततक्षण तोमार पांच हेहम कर्मि पञ्चां इहारहेर ओ वत पारिब हेहन करिब ।

Chitra-griva replied,—What else, my friend, can it be, but the effect of the evil committed in a prior existence; seeing thou art endued with great wisdom, what was the use of thy question; For is it not said,

Whatsoever cometh to pass, either good or evil, is the consequence of a man's own actions, and descendeth from the power of the Supreme Ruler. Sickness, sorrow, and distress; bonds and punishment to corporeal beings, are fruit of the tree of their own transgressions.

Hiranyakasipu having heard these words, quickly ran to gnaw asunder the cords by which Chitra-griva, was confined. Not so my friend, said Chitra-griva, until thou hast cut asunder the bonds of these who are under my protection. Hiranyakasipu then said, I am weak, my friend, and my teeth are but delicate; how then am I able to bite open the snares which entangle them; As long as my teeth shall not break, so long will I gnaw thy snares; and afterwards, if it should be in my power, I will divide the cords which confine the rest.

चिष्ययीवज्ज्वाच कलो वं तथासि पशावत्ति अन्यमगेतेषां
कालय। हिरण्यकेन उक्तं आपरित्यागेन पशाभित्तावा-
परिरक्षणं तत्र नीतिवेदिनां समानं । यतः। आपदर्थे परं
रक्षेदारावस्थेऽनैरपि। आत्मामं सततं रक्षेदारैरपि धनैरपि।
अन्यतः । धर्मार्थकाममोक्षाणां प्राणाः संस्थितिष्ठेतवः ।
ताभिन्नता किञ्च इतं रक्षता किञ्च रक्षित। चिष्ययीवज्ज्वाच
सहे नीतिसावदोऽस्येव किञ्चित्कामसादाभित्ताणां दुष्टं
सोऽुं सर्वाऽसमर्पणेनेद ग्रन्थीमि । यतः । यनामि
जीवितस्यैव परार्थे प्राप्नुत्सृजेत् । सम्भिनिते चरं त्वामो
विमाये नियते रुति ॥ अपगपरस्यायाधारेऽस्तुः ।
आतिद्वयवस्थालाभ्य साम्यमेषां मध्या सह । यत्प्रभुत्वं
कर्त्त्वं ग्रूहि कर्त्ता किन्तु दिष्टिति । * * * *

चिङ्गीब कहिल एই इट्टक तथापि देमन जामर्द्दा ईहान
दिग्गेव बज्जन काट। हिरण्यक कहिल ये आपमाके परिभ्याग
करियाआश्रित लोकेव ये रक्षा कर्ना से नीतिक्षण लोकेव
देव सम्मत नहेवेहेत्क विपत्तिर निमित्ते धमरका करिबे
आर धनधारा। जीके रक्षा करिबेक आर आपमाके सर्वदा
जीधारा एवं धनधारा ओ रक्षा करिबेक । अपर धर्म अर्थ
काममोक्षेव संहितिर कारण ये प्राण सेहि प्राणके ये
जन नष्ट करेत तৎकर्त्त्वक कि नष्ट ना हम आर प्राणके ये
रक्षा कर्ने तৎकर्त्त्वक कि ग्रन्थित ना हम । चिङ्गीब बगिल

हे मिर दीतिशास एहरणहि बठे किन्तु आमि आमार
आन्त्रिक लोकेन्द्रियेत मूँख कोब पुकार्ने गहिते पालिना
लेहि निमित्ते ईहा वलि । षेहेतुक धन ओ प्राण पर्नेन
निमित्ते पाखितलोकेन्द्रा त्याग कर्ने केन्द्रा बस्तमान्द्रेन
विनाश अवश्य हय अतएव साधु लोकेन्द्र कान्दण प्राणाद्विन
त्याग भाल । आमि एह असाधारण कान्दण आमार गहित
ईहान्द्रियेत जाति ओ मुक्य ओ वजेन्द्र तुल्यता उवे आमार
प्रसुद्धेन कल कथन कि हैवे ताहा वल ।

Let it be as I say, replied Chitra-griva; and to the utmost of thy power try to subdue their bonds first. Those, said the spouse, who are acquainted with the rules of prudence, do not approve, that for the preservation of those who are under our protection, we should abandon ourselves.

A man should keep his riches against accidents, and with his riches he should save his family ; but he should, on all occasions, save himself, both with his family and his riches. Our lives are for the purposes of religion, labour, love, and salvation. If these are destroyed, what is not lost; If these are preserved, what is not preserved; This may be so, replied Chitra-griva; but I am not, by any means, able to suffer the afflictions of those who are here under my protection.

A wise man should relinquish both his wealth and his life for another: All is to be surrendered for a just man, when he is reduced to the brink of destruction.

Here is another unparalleled argument: In birth, substance, and quality, they are like unto me; say then, what will ever be the fruit of my superiority;

स्वाध्यय । विना वर्तमनेवैते न स्वजन्ति जगान्ति ।
 तथो आवश्ययेनापि जीवयैताग्मभाषितान् ॥ किं ।
 जांसमुच्चपुरीपाख्यनिर्मिते चकलेवरे विनश्चरोविहासा
 स्थां यद्दः पालय मित्र मे ॥ पश्य । यदि नित्यमनित्येन
 निर्मलं गत्वाद्विना । यद्दः कावेन चाभ्येत तद्व चाभ्यं
 भवेत्तु किं ॥ यतः ॥ शरीरस्य दुहानाच्च दूरभवन्ता
 भजनं शरीरं चएविध्वंसि कल्यान्तखायिनोदुहाः ।
 इत्याकर्ष्णे हिरण्यकः प्रहृष्टमनाः पुलकितः सद्ब्रवीन्
 सापु मित्र सापु अनेनाभितव्यात्तद्येन वैतोक्तव्यापि
 प्रभुत्वं त्वयि दुर्जयते एवमुक्ता तेन वर्त्तिं वन्धगानि
 विहालि । ततो हिरण्यकः वर्त्तान् शादरं गंदूज्याच

अग्रब्रह्मान्ना वर्त्तन वातिरेकेओ आमान्न निकटे आग्र कर्मा
 ने ऐहेत्तुक आमान्न पुण्येन विनाश हैलेओ आमान्न आश्रित
 ईहान्नदिग्के बाँचाओ । आर हे मित्र मांस ओ मूळ ओ विठ्ठ ओ
 अहिते निर्मित विनाशशाल शरीरे आहा परिज्ञाप
 करिया कीडी'रका कर । ओहे देख अनित्य ओ मजवाहि
 शरीर कठ्ठक मिता अर्थ निर्मल यश यदि लक्ष हय ज्वरे कि
 जा लक्ष हस्त । येहेत्तुक शरीरेन ओ गुणेन वे दूर ने अतात
 अस्त्र केनना शरीर अस्त्रकालहासी ओष कस्त्रहासी ।
 ईहा उनिहा हिरण्यक वडेतित एवं पूजकित हैला विन

साथु मिल नाथु एहि आश्रित वांसदेहोते बिलोकेन्न पुरुष
तोनाते उपयुक्त हर । ईहा कहिया नेहि हिरण्यक नकल
कपोत्ते व अनन्हेदन कर्निल । अनन्ह व हिरण्यक नकल
कपोत्के गमान कर्निल कहिल ।

Again: Without misfortune, they will not forsake me; then I will protect these who have taken sanctuary with me, even with the loss of my life.

Why dost thou hesitate over this perishable body composed of flesh, bones, and excrements; O my friend, support my reputation!—Another: If constancy is to be obtained by inconstancy, purity, by impurity, reputation by the body, then, what is there which may not be obtained; the difference between the body and the qualities is infinite: the body is a thing to be destroyed in a moment, whilst the qualities endure to the end of the creation.

Hiranyaka having been attentive to what had been spoken, and being exceedingly pleased, exclaimed,— Nobly! nobly! my friend. By such generosity to those who are under thy protection, thou art worthy to be elevated to the supreme command over the three regions of the world. Having said this, Hiranyaka gnawed asunder their bonds; and when he had addressed himself to all in respectful compliments of congratulation, he said,

त्वं ते विद्याव रुद्धवा अथ जात्वन्यविद्या सति दोष
भाग्यहृत्य जात्वन्यवज्ञा न कर्त्तव्या । अतः । यो यिकायो
अनश्वत्तात् पश्यतीहामिष्ठ एवः । सर्व प्राप्तकात्तसु पाप
वर्णं न पश्यति ॥ अपरत्वे । गम्भिर्दिवाकरयोर्यहयोरुत्तम
गताभ्युज्ञानमपेक्षिष्ठ व्यवनामित्यनाम विसोकर दरिद्रता
विधिरहोवलवालिति ने मनिः ॥ अन्यथा । यो मैकान्त
विहारिद्वेषिविहारिः संप्राप्तुपन्थापदं । वध्यन्ते निपुनैर
गाधस्तिष्ठान्तरस्याः समुद्रादपि । दुर्बीतं किंमिहास्ति
किं सुखरितं कः स्थानसामै गुणः । कालोहि व्यसनप्रसा
रितकरोन्द्रक्षाति दूरादपि ॥ इति प्रवोध्यातिष्ठ
कल्पालिङ्ग्य ए संप्रेषितविद्यवीवायि सुपरिवारोयथेऽ
देयान् घण्टा । हिरण्यकाष्ठि लविवरं प्रविष्टः ॥ ४०३

हे श्रेष्ठे चिकित्सी एই जाले वक्तन हठमाते हो वाशका
करिया आपनाते अवज्ञा कर्त्तव्य नहे व्येहेत्क ये गक्की
शत योजनहैते अधिकेते आहार देखे सेहे गक्की न्त्यु
काल उपचित हैजे पाशबद्धम देखिते पायला । आर चन्द्र
ते नूर्ध्येर राह पाढा आर हति ओ सर्पेन वक्तन ओ बुद्धिमानेन
हात्तियु देखिया एই आमार विवेचना ये विधाताहि बद्धवाद्
एवं आकाशविहारी ओ पक्किया विश्वं पाय आर बुद्धिमान्
लोककर्त्त्वक अत्तजप्त्तर्ष जल ये नम्हु ताहा हैते ओ

मर्दस्य वृत्तहन्ते हैवाते मूर्धीत कि आहे नृचरिकां इनकाते
किंवा व्येहेतुक व्यासनकाम विभागित है वे काळ तिळि
दूरहंडे ओ गुहण कर्ले । एहे पुकाऱ्ये पुरोध कप्रिया
आठिण्या कप्रिया आगिजन कप्रिया विहाय कप्रिय चित्रगुीव ओ
नगप्रियाऱ्ये आपन अभिलिखित मेष्ठे गेल ॥ हिरण्यक ओ
आपनविवर्णे पुरिष्ट हईल ।

Friend Chitra-griva, always when you see a net, suspect great harm will come of it; and learn not to think meanly of yourself. But, alas !

A bird who seeth her prey before her, even at the distance of a hundred yojan, perceiveth not, if her time be come, the snares which are laid to entrap her.

When I behold in eclipses the distress of the moon and the author of day; elephants and serpents in confinement; and the worthy in indigence; alas ! in my mind, destiny is all-powerful. Birds meet their fate whilst sporting in the air, and fishes, by artful means, are destroyed from the bottomless waters of the ocean.

When laws are ill-enforced, where are their good morals; To whom is the mere glare of the fire a virtue; Time is trouble, and the author of destruction; he seizeth even from afar. The mouse having taught this, and performed the duties of hospitality, Chitra-griva took his leave, and with his flock departed for that country his inclination led him to; and Hiranyaka retired into his hole.

दानि कामि च जिवायि कल्लैकामि शतामि च। परय मू
 पिकगिवेत् कपोतामुक्तव्यनाः ॥ अब संघुपमनकमामा
 काकः सर्वं तन्त्रात्तदर्शी सास्त्र्यमिदमाह अहो हिरण्या
 कः स्वाच्छाइसि जातोहमपि तथा सह नैचीनिष्ठामि
 जातोमां नैचेदानुष्टुप्तीतुमर्त्तपि । एतच्छुला हिरण्या
 कोपि विवराभ्यन्तरादाह कल्पस ग्रूपे संघुपमनकमामा
 वायसोऽहो हिरण्यकोविहस्य आह का तथा सह नैची।
 अतः । अपेन युज्यमे लोके बुधक्षत्तेन योजयेन्। आहमम्
 अवान् भोक्ता कर्त्त श्रीतिर्भविष्यति । अपरस्य । भस्यमह
 कष्टोः श्रीतिर्भिपक्षोः कारणं यतः। अनामृगालात् पामवहोऽसौ
 शुक्तः काकेन रक्षितः ॥ वायसोऽव्यवीग् कर्मेतत् । हिर
 ण्यकः कर्मयति । *—*—*—*—*—*—*

अतश्च लोक ये कोन शत शत मित्र करिबे देख उप्स्त्र
 मित्रते कपोतेरा यज्ञानहैते शूक्त हैल । अनन्तर उप्स्त्र
 उनमामे काक नकल शृङ्गास्तदेखिला इहा वलिल कि आश्चर्य
 हे हिरण्यक तूमि श्वाघा । अतश्च आमि तोमार नहित मि
 त्रता इहा करि ऐ मित्रते आमाके मित्रताते अनुग्रह क
 लिते योग्य इও । इहा उमिला हिरण्यक गर्डेर मध्ये थाकि
 ला कहिल के तूमि से वलिल आमि उप्स्त्रम नामे काक
 हिरण्यक श्वासिला वलिल तोमार नहित मित्रता कि वेहेतुक
 लोकेते ये याहार नहित उप्स्त्र इय गणित लोक

ताहाके ताहार सहित मिलम कराईबेक आमि तोजा
तुमि तोजा इहाते कि पुकारे पूति हईबे आर येहेतुक
तक्य ओ तक्केर ये पुण्यले विपत्तिर कारण केनला शृगाल
हैते पाशेते बद्द मूग काक कस्त्रक ग्रन्थित हैल। काक
कहिल ए कि पुकार ! हिरण्यक कहित्तेहे !

Behold how many pigeons, his friends, even hundreds,
have been delivered by the friendship of a mouse !

The crow, Laghu-patauaka, having been a spectator
of all which had passed, now presently appeared, and
called out.—What ho ! Hiranyaka ! Thou art worthy to
be praised, to be adored, and to be a place of refuge,
throughout the three regions of the world !

In consequence of this, I too am anxious to form a
friendly acquaintance with thee.—Then favour me with
thy friendship. Hiranyaka having heard him, called out
from the inside of his hole,—Who art thou; and he re-
plied, I am a crow, and my name is Laghu-patanaka.
Hiranyaka, upon hearing who he was, laughing said,—
Having seen thy complexion, like broken Anjan, a beetle,
a wild ox, a buffaloe, or a woman's hair, what friendship
can I have with thee;

The wise man is united with that in this life, with
which it is proper he should be united. I am bread,
thou art the eater. How then can harmony exist between
us; as may be seen in a certain story, of which the
following verse is the introduction.

*Harmony between the food and the feeder is the fore-
runner of misfortune:—A deer, through the artifice of a
jackal, is caught in a snare, but is preserved by a crow.*

How did this happen; demanded Laghu-patanaka; and
the mouse, Hiranyaka, related as follows:

वस्ति यगधेये चम्पकावतीनामारणानी तस्यां चिरा
भास्त्राणा जोहेन चृगकाकौ निवसतः एव चृगः स्तेष्ठपां
भास्त्रयन् इष्टयुद्धाङ्गः केनचित् शृगासेनापत्तेकितः ते
इहा शृगासोऽप्यन्तराणत् आः कपमेतन्मासं भस्त्रायामि
भवतु विद्यासंतावदुत्याद्यामि इत्याचोच्योरसृत्यावशील्
यिव चुगलं ते । स्तेव उक्तं कलां स ग्रन्थे चुद्युहिनामा
जनुकोऽहं च चारणे वशुहीनोऽत्यन्तिवसायि इदानीं
लां निवसायाच दुग्धः सवन्धुर्जीवसोकं प्रविद्योग्या
शशुग्ना तपानुचरेत् गया रथ्या रथ्या भवितव्यमिति । शृगे
लोकं एवमस्तु मतः पश्चादस्तं नते सवितरि भवति गरी
यिमालिनि तो चुगस्य वासभूमि गतो तत्र चम्पकावता
शासायां सुपुहिनामा काकोचुगस्य चिरगिरं निवसति ।

मध्यधरेशे छम्पकावती नामे एक बन थाके ठाहाते हरिन
उकाक पूर्वे जन बहकाल वड़ ल्लेहते बास करते थे ए हरिन
आगम ईहाते चुम्पन करत कोन शृगाल ठाहाके छटे
पूटोल मेखिया चिन्हा करिल आः किञ्चुकारे ऐ उक्तम लिंग
उमांम थाईब या इटक विद्याम फआहे । एहे प्रामर्श
करिया नमीपे मिळा बलिल हे मित्र तोवाऱ्य भवत । शृग
करिल के तूमि शृगाल करितेहे चूद्युहिनामा शृगाल
आयि एहे बनेते शृग श्रीमेघ न्याय वापवरील हैजा बान

कर्मि कल्पुति तोमाके विवराहीना पूर्वर्णाव बनाकर
हैमा सर्वीव हैलाल एवं आवि सर्वरा तोमार अनुचर
हैर शूगालके मृग कहिल भाल ऐ हउक। अनुस्त्र उगवाव
मरीचिदाली सूर्यपश्चिमे अनुगेले परेश मृगेन बासहाले
सेहै मृग ओ शूगाल गेल सेखामे चलकर्कृक्षेर भालेते
मृगेन त्रिकालेन विवर सुबुदिदामा काक बाल करें।

FABLE III.

In Magadha-desa there is a forest called Champakavatee, and under the branches of one of the Champaka trees there dwelt, in great good fellowship, a deer and a crow. One day, as the deer, who was plump and fat, was freely roaming about the woods, he was spied by a certain jackal, who having examined him, said to himself,—Ah! with what exquisite pleasure could I feast upon his flesh!—Be it so; but first let me remove all suspicion. So having thus resolved, he advanced towards him, and said,—Peace be with thee, friend! Who art thou; said the deer. I am Kshudrabudhi, the jackal, said he; and being without relation, I dwell here in this forest, as it were, like one dead; but now that I have fallen in with a true friend, I am no longer destitute of connections, and am again enterd into the land of the living; and henceforward it shall be my duty to attend thy steps.

Accordingly, as soon as the sun had retired to the western mountain, the jackal followed the deer to his place of residence, beneath the branches of the Champaka-tree, where with him lived also his friend the crow, whose name was Su-budhi.

ती हङ्गा काकोऽवहन् वसे कोऽयं दिनीयः । सूर्योद्रुते
 अम्बुकोऽयमसान् तस्य मि॒च्छान्तः काकोद्रुते गिरि चक्र
 लादान्तुना सह मैत्री न सुक्षा । तथा धोक्षः । अङ्गान्
 कुलशीलस्य वासेदेयोन् कस्यचित् नार्जीरस्य इ
 दोषेण हतोम्भ्रोजरहृषः ॥ गायाहनुः फलमेतन् ।
 काकः कथयति अस्ति भासीरचीतीरे मध्यकूटनासि
 पर्वते महान् पर्कटोदसः तस्य कोठरे दैयदुर्धिपाकाङ्ग
 लितगण्डमयनोजरहृषनामा मध्यः प्रतिवसति अथ
 रुपया तज्जीवनाय तदृक्षबासिनः पश्चिमः साहाराम्
 पश्चिदुदृय ददति तेनासौ जीवति अथ कराचिहीर्ष
 कर्षनामा नार्जीरः पश्चिमावकान् भवितुं तथान्तः ।

हरिन आम उम्रुक्के देखिया काक बलिल मिरि विभीष्णु
 एके हरिन कहितेहे ईनि कम्बुक आमाम जहित मिरता
 करिते बाह्याकरिया आसियाहेन काक बलितेहे सर्थे
 अकल्प आगत्तकेर जहित मिरता उचित नर एविज्ञ
 कर्त्तुक कथित आहे याहाऱ कुल ओ बताव झात नहे
 ताळाके बासवाल देऊया उपयुक्त नहे । येहेतुक विज्ञालेर
 वोवेते अम्बुजनामे गृध्र नष्ट हईल । मृग आम शृगाल
 कहिल एकि पुकार । काक कहितेहे । गाहातीरे गृध्रकूट
 नाम गर्ते वृहृ एक पाकूड वृक्ष थाके ताहाऱ कोट्ठे

दैवरिपाके नथ ओ चक्रुते ग्रहित जग्नुवं मामे एक शकुनि
बसति कर्मे । अनुत्तर ताहार जीवनेऱ निमित्ते लै
बृक्षवाणि पक्षिया कृपा करिया आगन् आहारहैते
किञ्चिं किञ्चिं उजारकरिया ताहाके देव ताहाते ऐजर
द्वय द्वाते । परेकोम दिन दीर्घकर्ण मामे एक मार्जीर पक्षि
वालकेयहिगके तक्षण करिबाऱ निमित्ते सेखामे आईल ।

Upon seeing him, the crow said, who is this second; and the deer replied, it is a jackal, who is come here desirous of our friendship. Friend, said the crow, it is not proper to place confidence in one who cometh without any apparent cause. It is not well done, for it is said.

To one whose family and profession are unknown, one should not give residence: the jakal Jarad-gava was killed through the fault of a cat.

How was this; said they; and the crow related as follows:

FABLE IV.

On the banks of the river Bhagirathi, and upon the mountain Gridhra-kuta, there is a large Parkatti tree, in the hollow of whose trunk there dwelt a jackal, by name Jarad-gava, who, by some accident, was grown blind, and for whose support the different birds, who roosted upon the branches of the same tree, were wont to contribute a trifle from their own stores, by which he existed. It so fell out, that one day a certain cat, by name Dirgha-karna, came there to prey upon the young birds,

तत्तदादानं हस्ता पहियावक्षेर्भयान्तेः कोषाहसः
हतः तच्छ्रुत्वा जरद्वेष उक्तं कोऽयमादानि । दीर्घकर्त्त्वे
मध्यमवलोक्य समयमाह हा हतोऽस्मि । यतः तावद्वयस्य
भेतव्यं यावद्वयमनावत् । आगतस्य भव्यं वीच्य जरः कुर्या
यतोऽचित् ॥ ततोऽधुना सप्तिधाने पक्षायिसुमत्तमः तद्यता
भवितव्यं तद्वत् तावद्विसमुत्पादास्य समोपमुयत्
ज्ञानि इत्यालोक्य उपसृत्याब्रह्मीत् । आर्यं तामग्नि
वन्दे । मध्योऽवदत् कर्क्षणं । सोऽवदत् मार्ज्जरोऽर्थ ।
मध्येत्तूते दूरमपसरन चेहल्लायोऽसि मया । मार्ज्जरोऽर्थ
ददत् शूयतां तावद्वद्वज्ञनं ततोषयस्य वध्यकारा
हलायः । यतः । आतिसारेषु किं कस्तिहम्यते पूज्यते
ज्ञचित् । अवहारं परिश्लाय वध्यः पूज्योऽश्वा भवेत् ॥ *

आहार पर नेहि बिडालके आसिते देखिया पक्षिबाल
केरा उम्रार्द्द हईया कोलाहल करिल ताहा उनिया जरदूब
बिडालके कहिल ए के आहिसे । दीर्घकर्त्त्वे शक्तिनिके
देखिया सत्य हईया खेदेते कहिल आमि नष्टे हईगाम
येहेतुक तर यावः ना आहिसे तावृपर्यास्त तयके तरु
करा उपशूक्त तयके आगत देखिया मनूव्या येमम उचित
हम ताहा करिबेक । नेहेतुक एथन निकटे पक्षाहिते
असमर्थ तवे ये तवितव्य ताहा हठक विश्वास जाहाईया

ईहान्न नमीपे प्रवन कर्नि । ईहा आलोचना कन्निङ्गा निकटे
गिन्ना बलिल हे श्रुते तोमाके अस्तिवाहन कन्निष्ठकूनि कहिल
के भूमि से कहिल बिड़ाल आमि शकुनि बलितेहे दूरे याओ
याहि मा याओ तबे तोमाके आमि वष्टे कन्निव मार्जान्न बलिल
आमान्न याक्य शुन ताऱ्हपर याहि आमि वध्यहहि तबे वध
कर्त्तव्य येहेतुक कोथाय केवकि जातियांत्रेते वध्य किंवा
पूज्य हस्त व्यवहान्न जानिङ्गा वध्य अथवा पूज्य हस्त ।

whom perceiving, the little nestlings were greatly terrified, and began to be very clamorous; and their cries being heard by Jarad-gava, he asked who was coming. The cat Dirgha-karna, too, seeing the jackal, began to be alarmed, and so cried to himself,—Oh! I shall certainly be killed,

For, we ought to be apprehensive of unforeseen danger, but when it falls in our way, we should do that, which we think, is proper.

For now that I am in his sight, it will not be in my power to escape! However, let what will be the consequence, I will approach him. So having thus resolved, he went up to the jackal, and said,—Master, I salute thee! Who art thou; demanded the jackal. Said he, I am a cat. Ah! wicked animal, cried the jackal, get thee at a distance; for, if thou dost not, I will put thee to death. Hear me for a moment, replied puss, and then determine whether I merit, either to be punished, or to be killed.

What, is any one, simply by birth, to be punished or applauded; when his deeds have been scrutinized, he may, indeed, be either praise-worthy or punishable.

मध्येऽनुत् ग्रूहि किमर्यमागतोऽसि । सोऽपदत् अहमय
जग्नातीरे नित्यज्ञार्थी निरामिषाणी ग्रस्तापारी चान्द्राय
एवं प्रसामाचरं क्षिष्ठामि द्युष्मान् धर्माङ्गामरतान् विश्वास
भूमयः इति पक्षिणः सर्वे सर्वदा ममाये प्रस्तुवन्ति अतो
भवद्वेविद्यावयोदृढेभ्यो धर्मं ओतुनिहाजतः भवन्तस्त्वेता
हृशायर्माङ्गाः दम्भामनिधिं हन्तुमुषताः महस्यधर्मस्यै
षः । अरेरप्युचितं कार्यमातिष्यं महसागते । केषुः पार्वि
णतां दायां नोपसंहरते इमः ॥ एदि वा धनं नाशि
तदा प्रोतिवषणाप्यतिथिः पूज्यते यतः । तदानि
भूमिहृदकं वाक्यानुर्ध्वं च सूक्ष्मा । एतान्यपि सत्तां गेहे
माच्छृण्यन्त कदाचन । * * * * *

शकूलि कहितेहे बल कि निमित्ते भूमि आसियाह ले बलि
ज आमि एथाने गंडातीरे नित्यज्ञायी निरामिषाणी बुद्धानी
चान्द्रायर्मुत्याचरत थाकि विश्वामभूमि पक्षि सकलेन्ना आ
मान्न अग्रेते सर्वदा धर्मज्ञानरत तोमान्निगके पुण्यना
कर्त्ते अतएव विद्या ओ बलेते वृक्ष ये तोमरा तोमान्नदेर
धर्मशुमिबार निमित्ते एथाने आसियाहि । आपमान्ना एमन
धर्मक्ष ये आमि अतिथि आमाके मान्निते उद्यत गृहस्त्रे ए
धर्म बटे गृहे आइले अक्षरो उपद्युक्त आतिथा कर्निबेक
अतएव हेदन कर्त्तार नमीपरवर्ति हायाके वृक्ष अशहर्म

করে মা বাদি বা থন মা থাকে অবে পুরু বাকেজ্যতেও অভিষি
অবশ্য পূজ্য হন যেহেতুক আসন ও হান ও জল ও পুরুবা
ক্য এ সকল সাধু লোকেরদের ঘরেতে কখন অপ্রাপ্ত হয় না।

The jackal after this, desired the cat to give some account of himself, and he complied in the following words:—I am, said he, in the constant habit of performing ablutions on the side of this river; I never eat flesh, and I lead that mode of life which is called Brahmacarya. So, as thou art distinguished amongst those of thy own species, noted for skill in religious matters, as a repository of confidence; and as the birds here are always speaking before me in praise of thy good qualities, I am come to hear from thy mouth, who art so old in wisdom, ~~and~~ the duties of religion. Thou, master, art acquainted with the customs of life; but these young birds, who are in ignorance, would fain drive me, who am a stranger, away. The duties of a housekeeper are thus enjoined:

Hospitality is commanded to be exercised, even towards an enemy, when he cometh to thine house. The tree doth not withdraw its shade, even from the wood-cutter.

And if there be no bread, the stranger should be entertained with kind words, and whatever can be spared, as in these lines:

Some straw, a room, water, and in the fourth place, gentle words: these things are never to be refused in good men's houses.

वर्षतः । विर्दुर्बेद्यि वातेषु इवादुर्ज्ञि वातः । व
हि चं चरते ज्वोलां वज्रवाहावेसानि ॥ चक्षव ॥
दुर्गमित्तिजातीलां वर्षाली ज्ञातेषु इव पतिरेकातुः
स्त्रीलां चर्वनाम्भापतेषु इव ॥ चक्षव । चतिविर्द्ध
शयावोष्टहात् प्रतिविर्द्धि । एव वस्ते दुर्ज्ञात् इवा पुष्ट
ज्ञाताय चक्षति ॥ चक्षव । उत्तमसामि वर्षाली वीचेऽ
वि व्यवहारातः । पूजनीयोवाचा चोर्व चर्वदेवतावा
अतिकिः ॥ व्योमेष्वत् जार्जरोऽहि वांशविः यति
शावकास्त्राव विषवन्ति तेवाई एव व्यवीनि । तत् कुला
जार्जरोऽभूति सूक्ष्मा कर्त्तैः सूक्ष्मति चक्ष चक्ष द्वूते च
वसा वर्षाली कुला वीतवापेष इव दुर्गर्जवां ज्ञातां
वर्षवध्वनित । यतः परत्वरं विषवालालालामि वर्षाली
ज्ञातालां अहिंसवद्योऽवर्षवध्वनेकवाय । * * *

आर नजोकेमा विभृप्तु विभित्तेषु दग्धा करेन एই विभित्तेषु
चक्ष चण्डालगृहे पतितज्योऽस्त्राके अपहरण करेन मा। अपन
त्रुक्षणकर्त्रिय बैश्येर अधि ओक त्रुक्षण कर्त्रिय बैश्य शुद्धेर
त्रुक्षण ओक त्रीलोकेरहित्तेर पर्तिह ओक नक्षत्रर्णेते
अतिथि ओक । एवं अतिथि निमाश हैमा याहार गृह हैते
किन्निमा याय से आपन पाप ताहाके दिया ताहार पुण्य
हैमा यार आर अथम वर्णो यदि उत्तम वर्णेर घरे आईसे
तरे से षष्ठोपयुक्त पूज्यह्य केनना अतिथि सर्वदेववरप

शकुनि विडाळ मांसकचि एखाले पाकिन्हाहाना
वकल आहे सेही निवित्ते आमि एही पुकाऱ्या वलि । विडाळ
ताहा शुनिया भूमिस्त्र करियादूही कर्णस्त्र करितेहे एवं
कुक कूक कहितेहे आर कहिल आमि धर्मशास्त्र शुनिया
बैवराग्येते दूसर चांदायण श्रुत अराज्ञकरियाहि येहेतुक
अहिंसा उत्तम धर्म इहाते परम्पर विवरमान सकल धर्म
शास्त्रात्र सर्वति आहे ।

And in another verse it is said:

Good men extend their pity, even unto the most despicable animals. The moon doth not withhold the light, even from the cottage of a Chandala.

Again:

Fire is the superior of the Brāhmāns, the Brāhmān is the superior of the tribes, and the husband is the only superior of women; but the stranger is the superior of all.

The stranger, who turneth away from a house with disappointed hopes, leaveth there his own offences, and departeth, taking with him all the good actions of the owner.

To all this the jackal replied, cats have a taste for animal food, and above, is the residence of the young birds. It is on this account I speak to thee. The cat having touched her two ears, and then the ground, exclaimed,—I who have read books upon the duties of religion, and am freed from inordinate desires, have forsaken such an evil practice; and, indeed, even amongst those who dispute with one another about the authority of the Sāstrās, there are many by whom this sentence, *Not to kill is a supreme duty*, is altogether approved; as in this verse:

यतः । सर्वदिंशानिहसाये नराः सर्वसहस्राये ।
 सर्वसाक्षयभूतास्ते नराः सर्वगमिगः ॥ अव्यय ॥ ए
 करपत्तुहृष्मानिधनेष्यनुयाति यम् शरीरेष समनाशं
 सर्वमन्यनु गच्छति ॥ किञ्च । योऽन्ति पत्त्वा चदा चांप
 मुख्योः पश्यतान्तरं । एकस्य लक्षिका प्रीनिरव्यः प्राये
 विमुच्यते ॥ अपि च ॥ गर्त्तव्यमिति चरुःसु पुरुषस्योप
 आयते । शक्त्वा नामुमानेन परोऽपि परिवर्षितुं ॥ गृह्ण
 पुनः । सञ्ज्ञन्दपनजानेन शाकेनापि प्रपूर्यते । चल
 दण्डादरस्यार्थं कः कुर्यात् पातकं महत् ॥ एव विचास्य
 स भाज्जरः तरकोटरे स्थितः ततोदिनेषु गच्छन्तु
 पश्यशाककानाक्षयं कोटरमानीष प्रत्यहं पादनि येषा
 मपत्त्वानि लादितानि तेः शोकान्तः ॥ ० * ० * ० *

वेहेतुक ये अनुष्ठेना नकल हिंगाहैठे निरूप हम
 आओ ये लोकेना नकल जहे आओ ये अनेकेन आश्रुम
 हम से मानुषेना वर्गपात्री हम । एवं खर्ची है एक शिव ये म
 लिजेउ जहे याहू आओ नकल शरीरेन महित नाशके पास्ता
 अपराये याहार शास्त्र थास्त ऐ दूर्हर अस्त्र देख एकेन कर्ण
 शास्त तृष्णि हम अन्य पुण्य नष्ट हम । एवं मरिते हैं एहे
 ये दृथ लोकेन हम से दृथ पर अनुमानधारा कहिते
 पारे दा । पूर्वार शूल बहुमद बनेते अस्ते ये शाक ताहा

ते ए उम्र पूर्ण हन्त अबे एहि सोऽपा पेटेरु निगिस्ते के
महापाप कर्म । ले मार्जीरु एहि पुकार विश्वास छआइया
बृक्कोट्टरे थाकिल । अनन्तर किहु दिम गेले पर्ने पक्किन्न
हानाराहिमेके थरिया आपन कोट्टर मध्ये आनया पुत्यह
थार । वे पक्किन्नदेव नन्तानेव दिग्के थाइल ।

Those who have forsaken the killing of all ; those who are helpmates to all; those who are a sanctuary to all; those men are in the way to heaven.

Again:

There is one friend, even religion, who attendeth even in death; whilst all things else go to decay with the body. Behold the difference between the one, who eateth flesh, and he to whom it belonged! The first hath a momentary enjoyment, whilst the latter is deprived of existence!

So it is said,

A fellow-creature should be spared, even by this analogy: the pain which a man suffereth when he is at the point of death.

Hear this also:

Who would commit so great a crime against a poor animal, who is fed only by the herbs which grow wild in the woods, and whose belly is burnt up with hunger;

The cat by these means having satisfied him, he remained in the hollow of the tree with the jackal, and passed the time in amusing conversation; and the jackal told the young birds that they had no occasion to go out of the way.—After this, when many days had passed, it was discovered that the cat had, by degrees, drawn the little birds down into the hollow of the tree, and there devoured them; but when he found enquiry was about to be made by those, whose, young ones had been eaten,

विश्वपद्मिरितसतोगिङ्गासा समारब्धा तत्परिज्ञाय
 भाज्जीरः कोडराप्निसृत्य वहिः पश्चायितः पश्चात् पश्चि
 मिरितसतोनिरुपयद्मिलय तत्पोठरे शावकास्थीगि
 श्रात्मानि । अनन्तरं ते ऊषुः अनेन अरङ्गेनासार्क
 शावकाः खादितादति सर्वैः पश्चिमिन्दित्य मृध्रोक्षा
 यादितः । अतेह वर्णामि व्यज्ञातकुस्त्रीष्वस्य त्वादि ।
 इत्याकर्ण्य स अम्बुकः सकोपमाह नृणां प्रथमदर्शनदिने
 भवामप्यज्ञातकुस्त्रीष्वस्य तत् कर्ण भवता सह यत्स्य
 स्त्रे हानुष्टन्तिरसरोभरं वर्द्धते । यत विहृज्जनोनाक्षि
 श्वाच्यस्त्रास्यधीरयि निरक्षयादपे दैश्च एरष्टेष्विदुमा
 यते ॥ अन्यथा । यद्य निजः परोवेति वस्त्रा लघुचेतसां ।
 उदारवरिनामान्तु असुष्टेष्विदुम्बरा ॥

ताहारा शोकार्थ हैमा लोहम करिते इतत्त्वतो जि
 जासा करिते लापिला बिड़ाल ताहा जानिला कोटरहैते
 निर्पत्त हैमा बाहिरे पलाईल । ताहारा पर इतत्त्वत अस्त्रेष्व
 करत पक्षि सकल पक्षिशावकेर अहि पाईल । अस्त्रर
 ताहारा कहिल ऐ जरूर आमारमिगेर लखामिगके
 थाईलाहे इहा मिश्य करिया सकल पक्षिला शक्तिके मष्ट
 करिल अतेव आमिबलि अतातकुस्त्रीलेरे बास देते
 ला उचित नन्ह । सेहि शूगाल इहा गुमिला क्रोधेते कहिल

मूर्गे प्रुषमहर्षमहिमे आपनिओ अकात्कृतशील हितेश
जब कि पुकारे आपनकार नहित इहार उत्तर प्रीतिर
साधिक्य हैतेहेसार शब्द वेखाने प्रणिभलोक नाहि ले
थाने अद्वृत्तिलोक औ प्रशंसित हम्म ये देशे वृक्ष नाहि ले
देशे भेरेणाओ वृक्ष हम्म। अपरहिनिआजीय इनि पर एहि
प्रणवा कुदुष्टःकरणलोकेरदेव हम्म सचरिभलोकेरदिग्गेज
गृधिरीय अकल व्यक्तिह आजीय।

He slipped out of the hole, and made his escape. In the mean time, the bones of the young ones having been discovered in the hollow of the tree by the birds, who had been searching here and there, they concluded that their little ones had been devoured by the jackal, and so being joined by other birds, they put him to death. Wherefore I say,— *To one whose family and profession are unknown, &c.*

The jackal, having heard all this, replied in anger, — Hear me, thou fool! The first time thou wast seen by the deer, thy family and profession were unknown. How is it then that your mutual kindness and attention grow higher and higher;

As in a waste the arunda tree is held dear by the people, so a smatterer in learning is respected amongst the illiterate.

Is this one of us, or is he a stranger? Such is the enumeration of the ungenerous; but to those, by whom liberality is practised, the whole world is but as one family:

यदाथ मूलोमम पर्वतसा यावन्नि । मृगोऽन्नभीत् ति
गनेनोन्नरेण सर्वे रेकष विषयात्तापैः मुखिभि स्त्रीयता ॥
यतः । न कस्त्रिग् कस्त्रिग्निर्वग कस्त्रिग् कस्त्रिग्निर्वगः ।
व्यवहारेण मित्राणि जायन्ते रिपवस्त्राणा ॥ काकेनोन्नमेव
मक्षु यथ प्रातः सर्व यथाभिमतदेशं यताः एकदा निभृतं
शूगः स्त्रो ब्रूते सहे अस्त्रिग् वनैकदेशे नस्यपूर्वकेष्टाणा
नदहंखां नीत्वा दर्शयामि तथाहने सति सृष्टः प्रायहं तथा
यत्वा यस्य चादति यथ स्त्रेष्टपतिना स्त्रेव इहा पात्रोपेता
जिनः अनन्तरं पुनरायतोऽसृष्टः पात्रैर्बहुऽचिन्तयन् को
नामितः कालपात्रादिव व्याधपात्रान्नातुं सर्वाः मित्रा
दन्याः । अनन्तरं अनुकूलादय उपस्थितोऽचिन्तयन्
अस्त्रिता तावदकाङ्क्षा प्रपटप्रपञ्चेन मनोरबविहिः ॥

येषम ऐह मृग आमार नथा तेमनि आपनिओ आमार नथा ॥
हरिन बलिन ए उत्तरे कि पुर्योजन एकद नकले पुण्याला
पेते शुद्धेषाक वेहेतुक वतावतः केहकाहार्न ओ मित्र नय
केहो काहार्न ओ शत्रु नय किञ्च व्यवहारेते मित्र ओ शत्रु हय
परे काक कहिल ऐह इत्तेक अनन्तरं पुतातेनकले आपन्
अस्त्रियात देशे गेलाएक दिवन मिर्जामे जहूक बलितहे
हे मित्र मृग ऐह बलेऱ एकपुदेशे शस्यपूर्व केज आहे
आवितोमाकेलाईया ताहा मेथाई ईहा कहिला ताहाकरिले
परेहरिन पुत्रिदिन सेखाने याईला शस्य खार अमरुल केज

ଅଧିକ୍ଷା କେବଳିତ ଜୀବ ଯୋଗିତ କରିଲ ତାହାର ପର
ପୂର୍ବାର ମୃଗ ଆଖିକ୍ଷା ପାଶେତେ ଏକ ହଙ୍ଗମା ଚିନ୍ତା କରିଲ କେ
ଆମାକେ ସମପାଶେରମ୍ବାର ଏହି ବ୍ୟାଧେର ପାଶରୁଟେ ମିଳିବ୍ୟାତି
ରେକେ ପରିବାଣ କରିଲେ ଶକ୍ତ ହୁଲ । ତେଥର ଜୁକ ଦେଖାଲେ
ଉପାହିତ ହଙ୍ଗମା ଭାବନା କରିଲ ଏତ ଦିନେ ଆମାର କାପଟେଟେ
ଅମୋଡ଼ିଲାବ ନିଜ ହଙ୍ଗମ ।

Wherefore, I say, be thou my acquaintance in the same manner the deer is. What is the use of all these replies; observed the deer. Let us dwell together, and spend our time happily in agreeable conversation.

There is no one the friend of another; there is no one the enemy of another: friends, as well as enemies, are created through our transactions.

So, at length, the crow said;—Let it be so.

Early in the morning they used to go abroad to those parts they liked best. One day the jackal said to the deer, in great secrecy,—In a particular part of this wood, my friend, there is a field full of corn, to which I will conduct thee; and which being performed accordingly, the deer used to go there every day to feed upon the corn; but, in time, this being discovered by the master of the field, he laid snares for him. After this, the deer coming there again, and being confined in the snares, thus reasoned to himself: who but a friend can deliver me from these snares of the huntsman, so like the snares of death. In the mean time, the jackal, having arrived at the spot, stopt short, and began to consider what he should do. So far, said he, my scheme has succeeded, and by means of these deceitful snares, my wishes will be accomplished in great abundance; for when he is cut

इतर्ये स्त्रायग्रनथं जाप्तासृग्निहाति चंसोनि
जयावद्वं ग्रामव्यानि मानि वाङ्मयेन भोजनानि भवि
त्यन्ति । हृषके हड्डोङ्गासितोन्नते एवे हिंस्य तावनम्
कन्धम् सत्वरं चावस्थं मा । यतः । आप्तु मित्रं जानीयात्
सुहे शूरस्ये शुचिं भार्यां शोषेषु विज्ञेषु असनेषु च वान्ध
वान् ॥ अपरता । उत्तरे असने चैव दुर्भिसे राष्ट्रविष्वे ।
राजद्वारे उभशाने च यक्षिण्डनि च वान्धवः ॥ अन्युकः
वायं विलोक्त नुज्जरविन्दयत् हठसावदर्थं यन्धः द्रूते च
एवे खादुनिर्मितपात्राकृदद्य भड्डारकवारे करणेतान्
दन्तौः सूर्यामि मित्रं यदि विज्ञे नान्यदा मन्यसे तदा
अभाने यज्ञयावत्तर्य तत् कर्त्तव्यमिति अनन्तरं यक्षाका
अद्येष्वासे मृणमनायत्तगवलोक्य इतस्मोऽनिव्यत् ।

यथम बैमृगेन दाँड हेम करिबे उथम ग्रहेते लिङ
अहि आमि अवश्य पाइब ताहाते विजक्षणकापे तोझम
हईबे । हरिगु ताहाके देखिया आहुहित हईया बलि
त्तेहे नथे शृगाल आमार बळन हेम कर शीघ्र आमार
बळा कर घेहेतुक मिळके विपस्तिते आर शुरुके युक्तेते
आर ओंकिके आगेते आर निर्धन हईले तार्याके ओ व्यासमे
ते वाहवके जानिबेर एव० उ॒सवेते ओ वासमेते ओ॒ष्ठि
मेते ओ देशोपमुरेते ओ ग्रावद्वाजेते ओ अशोलेते ले॑

अहार थोके सेह बालवास्तुल पाश मेधिया बालवाल चित्ता
कर्त्ति एह दूष दृष्ट है आह कहित्तेहे हे मित्र एपाश
चर्ष ग्रुचित एहेतुक आजि ग्रुविवारे कि पुकारे इहा दत्ते
न्मृश करिव सथा यदि अस्तुः करणे अमापुकार ना मान उवे
तुमि वाहा कहिवा ताहा पुताते आमार कर्त्तव्य । अनस्तु रुले
काक सक्ता काले मृगके आसिते ना मेधिया इत्तुत
अवेष करत ।

up, I shall get his bones all covered with flesh and blood. The deer was exceedingly glad to see him, and called out to him,---Friend jackal, pray gnaw my bonds asunder, and speedily deliver me !

A friend may be known in adversity, a hero in battle, an honest man in a lone, a wife when riches are spent, and a relation in trouble.

He, who shares our dangers as well as our pleasures, who does not forsake us at the time of dearth or revolution, who accompanies us to the cemetery as well as to a court, is properly to be called a friend.

The jackal eyed the deer in his confinement again and again, and considered whether the knots were secure. These snares, my friend, observed he, are made of leather thongs, and it being Sunday, how can I touch them with my teeth; but, if it will suit thee, my friend, early in the morning I will do whatever may be thy wish. So having made this proposal, he went on one side, and laying himself down, remained silent.

In the mean time the crow, Südböddhë, finding the deer did not come home, had gone about in search of him. At length he found him in this condition;

तथा विषं हङ्गो लाप यजे जिगेतम् । सुगेतोर्त्त चयधी
रितसुहृदाकास उत्तमेतम् ॥ तथा चेत्त । सुहृदां हित
कामानां यः गृहोति न भावितं । विषत् उच्चिता तस्य
स गरः शब्दन्वद्नः ॥ काकोद्रूते स वस्तकः जास्तो सुगेतो
र्त्त मन्मांसार्थि तिष्ठत्यवैव । काकोद्रूते उत्तमेत तथा
पूर्णि । अपराधेन मे इस्तीति नैतहित्यासकारवं । विषते
हि मृश्चेष्येभ्योभ्यं नुहृदत्तामपि ॥ दीपमिर्द्वाहण्यस सुहृ
दाकायमहन्यती । न विव्रन्ति न गृहवन्ति न पश्यन्ति
ततायुषः ॥ परोत्ते कार्यहल्लारं प्रत्यत्ते प्रियवादिने
वर्ज्ययेत्तादृमं मिथ्य विषकुमापयोदुर्जुं ॥ ततः काकोदी
र्घनिष्वस्य आरे वस्तक किं त्वया पापकर्मणा जातं ।

सोइ पुकाऱ देखिजा कहिल तथा कि ए मृग कहिल हे
मित्र मित्रवाकेव अवजाऱ कल एই पञ्चितेत्रा ताहा कहि
ताहेम हिताडिगावि मित्र लोकेऱदेव कथा ये ना उन्मे
ताहार विषं अतिविकट आर से लोक शब्दन्त्र आनन्द
जनक । काक बलितेहे से वक्तक कोर्धाऱ आहे हरिण
कहिल से आमाऱ शांव भोजमेव मिशिते एहे द्वानेहे
आहे काक कहितेहे आयि पूर्वेहे कहिमाहि आमाऱ
अपराध नाहे ए विश्वासेव काळ्य नव येहेतुक खल हैते
उष्मवानेव तु भय आहे आर तु गतावू लोकेऱा पुढील
मिर्द्वाहेव गळ पाय ना उम्हुं लोकेऱ राक्याव जनेदा.

एवं अकर्तुती वामे अकर्तुतके देखिते पाइ ना । आर
असाकाते कार्यहस्ता ओ साकाते प्रियबादी एवं मित्रके
आग कर्त्तवेके घेमन मूर्खते किञ्चित् दृढ़ विष्पुर्णित कुरु
परे काक दीर्घ निःखास केलिया कहिल ओरे बधक शृगाल
तुइ पापी कि करियाहिश ।

upon which he exclaimed,— what, my friend, is this the promise!— Is this the fruit of the word of a friend!

He who doth not hearken to the voice of a friend and well-wisher in adversity, is the delight of his enemies.

But where is that jackal; added the crow. Alas! said the deer, he is here anxiously waiting for my flesh! My friend, observed the crow, I foretold this from the begining.

I am not to blame: he was not a subject for confidence. From the cruel, even the virtuous have cause for apprehension.

He, whose life is nearly at an end, cannot perceive the smell of the burning wick, nor listen to the advice of his friends, nor can he see the star Arundhati.

A man should forsake such a friend as speaketh kindly to his face, and behind his back defeateth his designs: he is like a pot of poison with a surface of milk.

Saying this, he heaved a deep sigh, and cried, O deceitful wretch! what hath been brought to pass by thee, thou agent of wickedness!

यतः ॥ सकायिनानां मधुरैर्वये भिर्मिष्येऽपवारैश्च
इशीष्टनानां । आग्नेयतां अहस्तास्य लोके किमर्विना
श्चयित्यमस्ति ॥ अन्यत्र ॥ उपकारिणि विष्वव्ये शुद्ध
यतो यः समाचरति पापं । त जनमसत्यसम्बं भगवति
वसुधे कर्त्त एहसि ॥ दुर्ज्ञनेन सर्वं सख्यं प्रीतिशापि न
कारयेत् । उच्चोदहनि आङ्गारः शीतः छष्टाथते कर्त् ॥
अथ वा स्थितिरिव दुर्ज्ञनानां ॥ प्राक् पादयोः पतति
लादति पृष्ठमांसं कर्त्त कल्प किमपि रौति शनैर्विचित्रं ।
हिं निरूप्य सहसा प्रविश्यत्यशङ्कः सर्वं सख्यं चरितं
मसकः करोति ॥ दुर्ज्ञनः प्रियवादी च नैतद्विश्वास
कारणं । मधु तिष्ठति गिङ्काये इदि साक्षाहस्रं विषं ॥

येहेतुक मिष्ट वाक्याते आलापित ये लोक आँख
गिर्देयोपचारेते वशीकृत ये लोक आँख आशायुक्त ओ
शुक्रायुक्त ये याचक ईहार्दिग्मेर ये वर्षना करा सेकि ।
अपर उपकारी ओ विश्वलु ओ निर्मलास्तःकरण ये लोक
ताहाते येवाक्ति अधर्माचरण कर्ने हे उग्रवति पृथिवी
मिथ्या अतिसर्वि से लोकके कि शुकान्ने धारण करितेह ।
आँख दूष्टलोकेर शहित मित्रता करिबे मा पुरीति ओ करिबे
मा केनना तथ अज्ञानके स्पर्श करिले हस्तदाह कर्ने आँख
शात्वा अज्ञान हात काल कर्नोकिषा दुर्ज्ञनेन्नदेव ऐ बडाव

आमे पायेते पत्ते पश्चात् पृष्ठेरमांसधार अस्त्रे कर्णेते
आश्चर्य अथुर शब्दकरे पश्चात् हितु निकलणकमिला निःशक्त
हहिला अकल्पात् पुरुषे करे मथा एहिपुकारे सकलखलेन्न
ठमिल व्यक्त करे ! एवं दूर्जन अथ श्रीमद्भागवती एवम् लोक
पुत्राम्मेर हान नहे ये निमित्ते ताहान्नदेर जिष्ठाग्ने अथु ओ
करम्बे विवाहे !

How hard is disappointment in this world, to such as have been deluded by fair words; to those, who by pretended services have been seduced into the power of their enemies; to the hopeful; to those who have faith, and to expectants!

O goddess Vāsōḍbhā ! How supportest thou that treacherous man, who exerciseth his wickedness upon his innocent and confidential companion !

A man should not form any acquaintance, nor enter into any amusements, with one of an evil character: a piece of charcoal, if it be hot, burneth; and if cold, it blackeneth the hand.

Is not this, continued the crow, the character of bad men:

Before one's face, he falleth one's feet; behind, he biteth the flesh of one's back. In one's ear, doth he not softly hum his tune with wondrous art ! And when he findeth a hole, fearless, he boldly entereth. Thus doth the gnat perform the actions of a deceitful man !

He, who is at the same time malevolent and eloquent, cannot be relied on, because his lips are as sweet as honey, and his heart as destructive as poison.

क्षम प्रभाते चेचपतिर्सुडहसापानं प्रदेशं लक्ष्मन्
काकेनायसोक्तिः । तगालोका काकेनोक्तं पले शूष
लग्नालाग्नं शृतपत्तिदश्यं वातेनोहरं पूरयित्वा पाहो
प्रव्योक्त्य तिष्ठ अहं तद चकुवी चकुवामि यदाहं गद्धं
करोनि तदा त्वमुत्याय सखरं पसायिष्यसि एवत्पैद
काकवप्नेन स्थितः । ततः चेचपतिना हर्षात्पुस्तलोच
नेन तदाविधशृष्टयाचोक्तिः आः लादं शूनोसि इत्युक्ता
शूषं पञ्चनामोचयित्वा पाशान् गट्ठोतुं सत्वरोषभूष
ताः काकगद्धं चकुवा शूषः सत्वरमुत्त्वाय पसायितः
गमुहिष्य तेम चेचपतिना स्थितेन समुद्देन शूनालोहतः ॥
तदाचोक्तं । चिभिर्वर्षे चिभिर्मासैचिभिः पञ्चैचिभि
र्विनिः । अत्युत्तेः पायपुण्डिरहैव फलमसुते ॥ ४५ ॥

अमरन शुआतःकाले केऽपति जाठि हाते कपिला
सेहि हाले गमन करित्तेहे इहा वायन देखिल केल
लालके देखिला काक कहिल हेमित्र मृग भूमि निखास वज्ञ
कपिला पेट कूलाइला पासकल हिन्द करिला आपनाके मृत
प्रतीक्षार द्याय देखाइला थाक आमि तोगार चकु ठेँटेते
कपिला ठोकराइ वथन आमि शब्द करिब उथन भूमि उठिला
धीयु पलाइवा काकेन कर्थाते मृग सेहि पुकार थाकिग ।
ताहार पर आळादेते पुकुलित मष्म हईला ले केऽपति
सेहि पुकार मृतके देखिला आः आपामि मरिलाह इहा

कहिला वरद हाड़ाइला जाल अड़ करिबाहु मिमिते सबर
हृषि असत्र मृग काकेर शब्द उनिला शीघ्र उठिला पराइल
अब्रे केलपति मृगेर उज्जेषे केपव करिल ये जाग्य
ताहाते खूगाल मठ हृषि । परिज्ञाता हाई कहिलाहृषि
असत उक्त ये पाप ओ पूर्ण तद्वाला हृषि लोकेतेह
तिस दिमेते किवा तिस पकेते किवा तिस मालेते ।
किवा तिस ग्रेते कलतोप हृषि ।

About this time the owner of the field was seen coming, with a staff in his hand, and his eyes red with anger. So the crow, having considerd what was to be done, said,—Friend deer, feign thyself dead, and stay quiet till I make a noise, and then get up and run away as fast as thou canst. The deer was now perceived by the master of the field, whose eyes sparkled with jey; but upon his approaching nearer, and thinking him dead, he exclaimed,—Ha! thou art dead of thyself from confinement, art thou; and having said so, he began to employ himself in collecting and bundling up his snares and upon his moving to a little distance, the deer hearing the voice of the crow, started up in great disorder, and ran away. The master of the field, upon seeing this, flung his staff at him, which, by chance, struck the jackal, and so he was killed, and not the deer. It is said, that

A man reapeth the fruit of any extraordinary good or bad action in the space of three years, three months, three fortnights, or three days.

कर्तोऽहं ग्रन्थीमि भवत्तमाकथेः प्रोत्तिरित्यादि । काकः
पुनराह भस्तिनेमापि भवता नाहारोलभं पुञ्जलः । त्वयि
बीबति जीवामि विचर्यीवर्त्यानघः ॥ अन्यथा ॥ तिरसा
नपि विचासोहुङ्गः पुञ्जेककर्मल्लां । सतां हि साधुशोला
त्वात्त्विचर्यीवयोरिष ॥ किञ्च ॥ साधेः प्रकोपित
स्यापि गलेनायाति विजियां । न हि तापयितुं भक्तं
शापरामसृष्टेऽल्लापा ॥ हिरण्यकोबूते अयत्तर्कां अप
लेग सह लोहः दर्ढेणा न कर्तव्यः ॥ तपायोज्ञां ॥
मार्जरोलद्विषेमेषः काकः कापुरुषसाधा । विचासात्
अभवन्त्येन विचासक्षत लो हितः ॥ किञ्चान्यत् ग्रन्थसो
भवानकारकः ॥ उत्तरस्तेनात् । अनुल्ला न हि मन्दध्यात् सुचि
स्तेनापि सन्धिना । सुतप्तसपि पाणीयं अमयत्येव पावकः ॥

अतएव आमि बलि खात्र आत्र भावकेर वे पुण्यने आग
देर कारणज्ञान्युपलब्धम् मामे काक पूनर्द्वारा कहिल तोमाके
आमि उक्तम् करिले आमात्र भृण्डिजमक आहात्र हैवे
था छिग्नोबेनम्याय निलाप तुमि दीचिलै आमि दीच ।
अब० उत्तम लोकेरद्विग्नेर जात् बडावजहेत्क पुण्याका
तिर्यग्धोनिल्लहेर ओ विचास देखा गियाहे येमन तोमात्र
ओ छिग्नोबेर । आत्र साधुलोक इक हैजेओ ताहात्र मन
विकासके पात्र ना देमन घासेर अग्निते समूद्रेर जल उष्ट
करिते पात्रे ना । हिरण्यक बलित्तेहे तुमि चल चलेगे
दरित्त पुण्य कोनपुकारे कर्तव्य मन परित्तेगा । ऐहा कहि

ग्राहमे मार्जान्न ओ महिय ओ मेव ओ काक ओ कापुकव ईहाना
विष्वासेते पुरु द्य एहिहेतुक ए सकलेते विष्वास भाव
नहे आर्ल कि कहिब तुमि आमारदिगेल शत्रुग्न पक्ष । पश्चि
तेवा ईहा कहियाहेन सज्जिहेतुक द्वयं आलिहित दूष्ट बिप
क्षेव सहितसज्जि करिबे ना येहेतुक अतिबड़ उक्ष ये जल
सेव आउन मिर्बाण करौ ।

Wherefore I repeat, Harmony between the food and the feeder &c.

To all this the crow replied,

In eating thee, I should not enjoy a plenteous meal.
But, like Chitrā-grivā, I live but in thy life.

Even amongst brutes, confidence is perceived in those,
in whose every action there is innocence: the innate
disposition of the good doth not vary from the principles
of integrity.

The mind of a good man doth not alter, even when
he is in distress: the waters of the ocean are not to be
heated by a torch of straw.

But friend crow, observed the mouse Hirānyākā, thou
art an unsteady and inconstant animal, and one's affec-
tions should, on no account, be placed on such a charac-
ter; as is declared in these lines:

A cat, a buffaloe, a ram, a crow and a man of weak
judgment, are excluded from confidence: it is not expe-
dient to put any trust in them.

Besides, thou art on the side of our enemies, and on
this head they say,

A man should not enter into alliance with his enemy,
even with the tightest bonds of union: water made ever
so hot, will still quench fire.

सुर्जनः परिहर्त्येविद्यशास्त्रात्मोपि सम् । मणिना
भूषितः सर्वः किञ्चित्पौ न भवत्तरः ॥ पद्मनां न तत्त्वं
यच्छक्षयं ग्रन्थमेव तत् । गोदके शकट पामि न च नै
र्णच्छति स्थले ॥ अपरब्रह्म ॥ महतापर्वतसारेषु चो
दिन्द्रियसिति ग्रन्थु । गार्थासु च पिरक्षासु तदन्तं तद्वा
जीवन् ॥ लघुपतनकोब्रूते शुर्तं नया सर्वं तथापि गम
चैतावान् सहस्रः त्वया सह सौहयग्नपत्त्वं करणीय
निति नो चेदनाहारेषामानं आपादयित्वामि ॥ तदा
हि ॥ सद्बृद्धयन् सुखभेदोद्दुर्बन्धानस्य दुर्जनो भवति ।
सुखनस्तु कवकवठयत् दुर्भेद्यसामु एव्येषः ॥ किं ॥
इवत्वात् सर्वस्त्राहानां निमित्तामृगपत्तिर्वाँ । भया
स्त्रोमाद्य मूर्खार्द्वाँ सहस्रं दर्ढवात् सतां ॥ ५०५०५

आज दूष्ट लोक विद्याते भूषित हैं जो ताहाके तांग
करनिवेक । केमना मणिते भूषित ये नर्गले कि उम्रदाम्रक
हयना । एवं याहा कर्निवाल उपयुक्त नहे ताहा कर्ना याहना
आज याहा कर्निवाल योग्य ताहा अवश्य कर्ना याहना अतःव
ज्ञले शकट कथन ओ याहना एवं इले नोका याहना । अपरा
द्वड उत्तम धनहेत्तुक शक्ते एवं विन्दुक ग्रीते वे लोक
विद्यास कर्ने ताहार जावन सैंगर्यत । लघुपतन बिजित्वे
आमि नकल गुणियाहि तथापि आमार ऐं पुतिज्ञा तोनार
गहित नथ्य अवश्य कर्तव्य यदि विद्या ना कर्न ज्ञवे अना

हाल्लेते आपमाके नष्ट करिब ! आर शुभ मृदुलेन भूम्य
मृदुलोक सूखते तंगा यार मृदुतेते विलास वास्त्र दा
सूबर्ष अटेन न्याय सूजन मृदुतेते तंगा याय मृदुतेते
विलास वाय ! आर मकल टैक्स पान्नेन मूवस्त्र हेतूक एवं
मृग ओ पक्षिरदेव कोन कारण हेतूक एवं मृदुर्खेन भूम्य ओ
दोत हेतूक एवं उत्तम लोकेन दर्शन हेतूक विलास हय !

Although one of an evil character speak kindly, that is no motive for his being trusted: the serpent is ornamented with a gem, but is he not to be dreaded?

And again;

That is not possible, which is impossible. That which is possible, is ever possible: a cart moveth not upon the waters, nor a boat upon dry ground.

He, who from his great affluence confides in an enemy; or in a wife, who does not love him, is at the brink of ruin.

I have heard every book upon these subjects, said the crow Lāghū-pātānakā, nevertheless my mind is impressed with this idea, that I must absolutely form a friendly acquaintance with thee; but if I should fail, after our separation I shall destroy myself. It is said, that those of an evil character are like an earthen pot,—easy to be broken, but hard to be re-united; and that those of a good character resemble a vessel of gold, which, though difficult to be broken, may easily be joined again. It is said,

Metals unite from fluxility; birds and beasts from motives of convenience; fools from fear and stupidity; and just men at sight.

किंच ॥ गारिकेलसगाकाराहस्यमेऽपि हि दण्डगाः ।
 अन्ये बदरिकाकाराचहिरेव गनेहराः ॥ ४३
 ॥ अन्यश ॥ ज्ञेहस्त्रेऽपि साधुमां गुहानायान्ति
 विक्रियां । भद्रेनापि छणासामनुवधन्ति तन्तवः ॥
 ॥ अन्यश ॥ शुचित्वं त्यापिता शौर्यं समार्थं सुखदु
 षयोः । दात्रिण्यं चामुरज्जित्य सत्यता च सुहसुणाः ॥
 एतेनुशैरपेतोभवदन्योगथा कः पुमान् प्रात्रव्यः इत्यादि
 तद्वचनगाकर्षं हिरण्यकोवहिर्निःसृत्याह आप्यावि
 तीजहं भवतामनेन वस्त्रासृतेन । तत्वाद्वेष्ट । हर्षान्तं
 न तदा सुशीतलजस्त्वैः स्नानं न गुहादस्त्रै न शीरण्ड
 विलोपमं सुखयति प्रत्यक्षमाप्यर्पित । प्रीत्या सज्जनभावित
 प्रभवति प्रायोगथा चेतसि सप्तुत्या च पुरस्त्रतं सुहन्ति
 लामाकृष्णमयोपम ॥ ४४*४५*४६*४७*४८*४९*

आग्रे उत्तमलोकदिग्गेर नागिकेलकलेन तूल्य अस्त्ररूपिणी
 देखितेहि अधम लोकेन्नावदन्नीकलेन तूल्य वाहिन्नेहि को
 मल अस्त्रर कठिन । आग्रे नाधुलोकेरदिग्गेर पुरीतिर विक्षेप
 दहेन्ने ओ शुभ वि. ग्री पास्त्र ना येहेतुक मृत्युलेन उद्देतेते
 शुभ दूइथंशेते अविक्षिप्त थाके अपन शुचिता ओ दाङ
 शीमता ओ शूरुद एवं शूरु ओ दूइथंशेते नमानता ओ निपूणता ओ
 आशुरकृ ओ सत्यता एहि सकल मित्रेन शुभ एहि सकल
 शुणेते युक्त तोमातिथि कोन गूरुवके आमि पाईव । लघु

गत्वकेर प्रेष सकल कथा गुनिला हिरण्यक बाहिये निर्गत
हईला बलिल आवि तोमार अमृतवाक्येते आहुदित
हहाम ! पणितेला इहा कहिलाहेस पूर्णवान् लोकेलदेव
आकर्षणमन्त्रेर तुल्य संयुक्तिते आदृत पूर्णिकरणक में
सज्जमेर बचन से अस्तःकरणे येवन सुखदायक हय तेवन
घर्षाञ्जके अतिशीतल जल करणकलान ओ मुक्तामाला ओ
पुण्येक अह चक्षुलिप्तहैमेओ सुख देव ना !

The virtuous heart is cool like the cocoanut; the mean like plums, are soft without, but hard within.

Although friendship between good men be interrupted, still their principles remain unaltered: the stalk of the lotus may be broken, and the fibres remain connected. The qualities of a friend should be sincerity, liberality, bravery, constancy in joy and sorrow, rectitude, attachment, veracity.

Whom, then, but thyself shall I find endued with all these. Upon hearing this, Hērānyākā flipped out of his hole, and said,—Well, by the immortal water of thy words, I have even ventured out; for it is said,

Nor bathing with cool water, nor a necklace of pearls,
nor anointing with sanders, yieldeth such comfort to the
body oppressed with heat, as the language of a good
man, cheerfully uttered, doth to the mind. To be sur-
rounded with a good connexion is, amongst men of fair:
character, equal to the charm of attraction.

अन्यथा ॥ रहस्यमेदोपाङ्गाच मैषुर्व्यं पश्यति तां ।
 कोषाणिः सत्थता यूत्सेतग्निक्षस्तदूपर्ण ॥ चणेम वचन
 गत्तमेह तदेकदूषवासित्वयि न सञ्चयते ॥ यतः ॥ पठुत्वे
 सत्यवादित्वे कवाचोगेन बुध्यते । यज्ञवक्ष्यमापत्ये
 प्रत्यक्षेतावगम्यते ॥ अपरत्वा ॥ यज्ञवैष्विकी गौरार्द्धव
 लाल्लाल्लरात्रमः । प्रवर्जन्तेऽन्यथा वाणी शार्दोपहत्ते
 ततः ॥ मनस्यन्यद्वचस्यन् कार्यमन्यहुरात्मनां ।
 जनस्य कं वचस्ये कं कर्मएकं महात्मानाम् ॥ तत्त्वात्
 भवतोभिगतमेव इत्युक्ता विष्णवक्तोगैष्यं विशाय भेजन
 विशेषैर्वाचसं सन्तोष्य विवरं प्रविच्छः वाचसेऽपि
 सत्यानं गतः । मतःप्रभृति तथोरम्भोन्याहारप्रहागेन
 कुम्भप्रस्तौर्विश्वामात्रापेत् दासोऽनिवर्जने । ॥४४॥

এবং নিষ্ঠনেতে অভেদকপে ব্যবহার করা আর পুর্ণনা আজ
 নিষ্ঠুরতা আর মনের চাকচ আর কোথ আর মিথ্যাবাক্য
 আর দুঃখক্ষীঢ়া এই সকল নিষ্ঠের মৌল এই বচনের অনুসা
 র্গেতে এক উৎসুণ তোমাতে দেখিবা যেহেতুক কথার আজ
 পটুতা ও সত্যবাদিত্ব জানা যাই আর চাকচ অচাকচ
 পুত্যকে বুকা যাই । অপর কোমল অথচ নির্বল চিকিৎসাহার
 নিষ্ঠের তাহারদের নিষ্ঠতা এক পুকার হয় আর খন্তাতে
 দুই চিকিৎসাহারদের তাহারদের কথা অন্য পুকারহয় দুর্বাসা
 নিষ্ঠের মধ্যে এক পুকার বাক্যাতে আর পুকার কর্ত অন্য

पुकारमहायामदेव अस्त्रकरणे षाठा बाकेते ताहा
किस्ताते ओताहाई। तोयानि अभिमत्तै हस्तक हिन्दूक ईरा
कहिया मिलता करिया खाद्य सामग्रीयाना लघुपतनके
सत्तोवकरिया गल्ले पुबिष्ट हहिल काक ओआपन इन्ने गेल।
सेहै अवधि ए दुख्नेर परम्परा आहारदानेते ओ महल पुढ़ते
ओ आजापेते काज षापनहईतेहे।

And in another place:

Betraying a secret, insolitude, severity, insensibility, anger, want of veracity, gaming: all these are faults in a friend.

But of all these faults in due order, not one is to be found in thee. It is said,

Eloquence, and veracity of speech, are to be discovered by conversation; the being inimical with inconstancy or unsteadiness, may be perceived at sight.

The friendship of those, who are of a pure and gentle disposition, acteth one way; and that of those, whose hearts are affected with hollowness and deceit, another.

The wicked man says one thing, and does the very reverse; but a good man is the same in his actions and professions.

So Hiranyaka having promised his friendship, and entertained the crow with such provisions as he had, retired into his hole; and the crow also retired to his usual place of abode.

From that time, there existed a mutual friendship between them. Day after day passed away in making presents to one another of provisions, and the like; in reciprocal enquiries after each other's health, and in amusing conversation.

एकदा सायुज्यतनको हिरण्यकशीह एवं वाढतरसायां
कारमिह खाने परित्यज्य स्थानान्तरं बन्तुनिष्ठानि ।
हिरण्यकोऽनुने मिह क गनाय । तदाचोर्त्तं ॥ एतत्ये
केन पादेन निष्ठयेकेन शुद्धिसाम् । मा समीक्ष्य परं स्थाय
पूर्वमायतनं त्यजेत् ॥ तायसोऽनुने अक्षिं सुनिरूपितस्थानं
हिरण्यको उददत् किन्तत् । वायसोऽनुने अक्षि रण्ड
कारण्ये कर्पूरवैराभिधानं वरकाव विरकासोषार्चितः
प्रियसुइन्द्रे मन्त्रराभिधानः कश्चिपोपार्चिकः प्रति
ददति ॥ यतः ॥ यदेषदेषे पाण्डित्य तर्चेषां सुकारं नृष्टां
भर्त्ते स्त्रीयमनुष्टानं कस्यादिसु मायामः ॥ तद्य भोजन
विषेषज्ञांसं वर्द्धयित्वा हिरण्यको आहे तन्त्रिमवा
मस्याय ददा कर्त्तव्यं ॥ *००००००००००*

एक दिवस लक्ष्मीपतनक हिरण्यकके कहिल एहाने आहार
जात बडु दूर्घेते हव्य अत एव एहाने परिज्ञाग करिला इना
बलयाईतेहेका करिहिरण्यक वलिजेहेनिज कोखाऱ घाईव
पाखितेऱा एই पुकार कहियाहेन युक्तिमान लोक एक गा
ळेते याईवे एक गाळेते थाकिबे अपव इन ना देखिला
पूर्वहान त्याग करिबेना । काक कहितेहेविजङ्ग मिनीत
इन आहे । हिरण्यक वलिज सेकि काक कहिल । दण्ड
कारण्येते कपुर्वगोऱ नामे एक मरोबर आहे ताहाते
आमार अमेक कालेऱ प्रिय मित्र धार्चिक महाराजा कल्प

बाबकरने वेहेतुक पर्यन्त उपरेक्षा न कर्त्ता लोकेन पाण्डि
त अस्त्र किस्ति धर्षते अनुष्ठान क्रोन महाभाग्नि हस्त अत्र एव से
उत्तम तोजन घास्ता आवाके सवर्जना कर्निवेक । हिरण्यक
शं कहिल अबे आवि एथाने धाकिया कि कर्निव ।

One day the crow said to the mouse; friend Hiranyaka, provisions are very difficult to be procured in this place, wherefore I am about to abandon it, to repair to some other. Then, whither shall we go; demanded Hiranyaka. They say,

A wise man moveth with one foot, and standeth fast with the other. A man should not quit one place, until he hath fixed upon another.

Said the crow, there is a place well thought of. Where is it? replied the mouse; and the crow replied,—In Dandakaranya there is a river celebrated by the name Karapuragow, where there resides my friend, by many years accumulated kindness, a tortoise of innate virtue, whose name is Manthara. It is said,

In giving advice to another, the experience of everyone may be beneficial; but in religion, the proper example of some one of a very exalted mind.

He will treat us, added the crow, with a variety of choice fish. Hiranyaka then said, if I stay here, what shall I do; It is said,

যেহেতুক যে দেশে সমান নাই ও বৃক্ষ নাই ও বাস্তব নাই
ও বিদ্যা নাই সে দেশ পরিচ্যাম করিবেক এবং লোকের গীত
দাগমন ও ভয় ও জঙ্গি ও নিষ্পূণতা ও দানশালতা এই পাঁচ
যে দেশে নাই সে দেশে বাস করিবে শা। অপর হে সখা নে
হামে বাস করা হবে যেখানে আগদাতা আর চিকিৎসক আর
শুক্রণ আর যজল মদী এই ঢারি নাই অতএব আমাকেও নে
খানে লহ। অস্তম কাক সেই শিখের শহিত আমাপুরুষ

आलाप कर्निते युधेते लेह गर्वो वज्रेन निकटे पेला परे
महम दूरहरैते मेधिनी लक्ष्मी असके उचित आठिथा कर्निना
मूर्खिके र आठिथा करिन। येहेतुक बालक किसा वृक्ष किसा
यूवा यदि घरे आईले उबे ताहान्न नमाम करिबेक।

A man should abandon that country, wherein there is neither respect, nor employment, nor connexions, nor the advancement of science.

Again:

A man should not inhabit that country, through which persons do not travel, where there is no fear, nor shame, nor intelligent and liberal men.

A man should not reside in a place, where the following four things are not to be found, a creditor, Brahmins learned in the Vedas, a river full of water, and a physician.

So conduct me there also, added the mouse. The crow accordingly sat off with his friend, and as they amused the time, by conversing upon a variety of pleasing subjects, they arrived with ease upon the banks of the river. They were perceived at a considerable distance by the tortoise Manthara. He rose to receive them, and having first performed the duties of hospitality to Laghu-patanaka, he next extended them to Hiranyaka; according to these lines:

Whether a child, or an old man, or a youth, be come to thy house, he is to be treated with respect; for of all men, thy guest is the superior.

L

अपरतः ॥ शुद्धपिर्द्विजातीना वर्णाना गाञ्छो
गुहः। पतिरेकोमुहः स्त्रीणां चर्ववाभ्यानतोगुहः॥परतः॥
उक्तमस्यापि वर्णस्य नोचोपि गृहमानतः । पूजनीयो
पशायोम्य सर्वदेवमयोऽनिधिः ॥ बायसोऽवदत् एते
मन्त्रर यविशेषपूजामयो विधेहि पतोऽयं पुष्टकर्मणा
शुद्धीतः कारण्यरत्नाकरोऽहिरण्यकगामा मूर्चिकराजः
एतस्य पुष्टकुति शिफासहस्रदयेनापि परि सर्पराजः
कदाचित् कवितुं सर्वः स्त्रादित्युक्ता शिवप्रीतोपा
स्यान वर्षितवान् । मन्त्ररः सादरं हिरण्यकं संपूज्याद्द
भद्रन्ते चात्मनोनिर्जनवनानमनकारणमात्मातुमर्त्ति ।
हिरण्यकोऽवदत् एषयामि शूयता ॥ *००००३

केलना विज्ञातिर अथि शुक नक्तवर्णेर ब्रूक्षण शुक
जीलोकेन्द्रिगेन उत्तीर्ण शुक नर्वव अतिथि शुक । आर
उत्तम जातिर गृहे यहि अथम जाति आईसे उत्ते
ताहाराओ नमान करिबेक घेहेतुक अतिथि नर्वदेवता
ब्रह्म । बायस कहिन हे शिव अहर ईर्हार पूजा विशेषक्षेत्रे
कराह घेहेतुक ईनि पूज्यवामेन्द्रेन मध्ये श्रुत्तिं दस्ताव
नमूदु हिरण्यक नामा मूर्चिकराज ईर्हार उद्देन तुव सर्पेन्द्रहि
गेन नाजा अमत्त दूर्वाजार जिज्ञातेओ यहि कदाचित् कहिते

पात्रेन ईरा कस्मा चिक्षुवेन वृत्तात् करिलेम । वहम
आदरे हिरण्यकके नाम कन्निङ्गा करिलेम तोमान् भ्रष्ट
आर आपनकान् निर्जन बने आसिवान् कामण करिते
बोग्य हूँ । हिरण्यक बगिल उम कामण आहे बगितेहि ।

Fire is the superior of the Brāhmans, the Brāhman is the superior of the tribes, and the husband is the only superior of women; but the stranger is the superior of all.

Whether he, who is come to thy house be of the highest, or even of the lowest rank in society, he is worthy to be treated with due respect; for of all men thy guest is the superior.

Friend, said the crow to the tortoise, pray pay attention to this stranger; for he is the very axis of those who are famed for virtuous deeds. His name is Hiranyaka, the prince of mice, to celebrate whose great qualities, the chief of serpents may, sometimes, have occasion to employ a second thousand tongues. Having said this, he related the story of the pigeon Chitra-griva. The tortoise Manthara, having made respectful enquiries after his health, said to the mouse,—Be pleased to inform me of thy motives for quitting thy own uninhabited wilds; and Hiranyaka replied, I will recount them.

वस्ति चलकाभिधानार्थं जगर्णीं परिवारकार
 अहनि तथा चूडाकर्णे नाम परिवार प्रतिबधिं सर्व
 लोजनावशिष्टभिद्वावसहितं विशेषार्थं नामदन्तके
 वस्त्राय लपिति अहम् तदद्वयुत्प्रयत्नं भवत्याग्नि
 लग्नसरं तस्य प्रियमुद्दीषाकर्णेनामा परिवारकः
 यमायाम तेज एव लक्षाप्रकाशवस्त्रितोमम चार्यार्थं
 अर्जुनवर्णाहस्तेन भूमिमारुपत् दीषाकर्णेऽनाम तस्य
 किमिति मम कवाचिरक्षेऽन्यासक्षेत्रान् । चूडाक
 र्णेन उक्तं गिर्वाहं विरक्तः किन्तु वस्त्राय मूर्खिकोममा
 वकारो एवा पात्रस्य विशेषद्वयुत्प्रयत्नं भवत्यनि धीरा
 कर्णेनामदन्तकं विशेषदेशं कर्व मूर्खिकः लक्ष्यवस्त्रो
 योजावद्दूरमुख्यतत्त्वं तदेव केनापि कारवेन गविनर्थं ।

चलकामामे जगरोत्ते नमासिना वाम वर्णे सैरेखामे
 चूडाकर्ण नामे एक नमासी थाके से तोजमावशिष्ट
 डिकाम्बेर सहित डिकापाल नामदन्तकेते अर्थात् हठि
 दन्तमिर्मिति ठाडात्ते नाथिना शब्दं कर्म आभि जाकि
 जा सेइ अब पुत्रिहिन थाई पर्ने ताहार पुरुष मित्र वीणा
 कर्ण नामा नमासी एक दिवन आईल ताहार महित कणा
 पुरुषहे उपविष्ट रहेना आमार जासेर मिमित्ते अर्जुन
 दंपथुदाना भूमि ताड्डन कर्नितेहिल दंपथन वीणाकर्ण कहि
 ल हे शिव कि आमारः कथात्ते विलक्ष केममा भूमि अमा-

मना इत्तेह चूडाकर्ण कहिल यथा आवि विरक्ष यह किन्तु
येथे एहे उत्तम भासाव अपकामी लाकिङ्गा जर्हा पावहित
तिकाम धार्म बीणाकर्ण नागदस्तक देखिङ्गा कहिल किञ्चुकामे
अन्न बजवान् मूर्बिक एत दूरे लाकिङ्गा उठे अतवे इहाते
कोवर कामण थाकिबे । पञ्चितेजा ताहा कहिङ्गाहेम ।

FABLE V.

Be it known, said he, that there is a city called Champa-
pakavati, where many mendicants are wont to resort.
Amongst the rest there was one, whose name was Chu-
rākarna. This mendicant having placed the dish, con-
taining what was left of the alms he collected, upon a fork-
ed stick fixed in the wall, used to go to sleep, whilst I
every day, contrived to jump from a distance, and devour
the board. At length, one day his friend, another men-
dicant, whose name was Vinākarna, came in, and whilst
he was engaged with him, talking over various sub-
jects, Churākarna, in order to frighten me away, struck
the ground with a piece of a bamboo. This being observ-
ed by Vinākarna, he said,—What, at present, thou
art inattentive to my story, and employed about some-
thing else. To this Churākarna replied, I am not inatten-
tive to thy story. Behold what it is! this mouse is my
plunderer. He is for ever devouring the meat I get by
begging, out of that dish. Upon this, Vinākarna having
examined the forked stick in the wall, said,—What, is
it this little weak-looking mouse, who contrives to jump
so very far; there must be some reason to account for
this; as in the subject of these lines:

तथा चोर्न चरणात् युवती रहूँ के जेवाहय चुनति ।
 बनि निर्देशमालिङ्ग ईरुच भविष्यति ॥ चूडाकर्णः पृष्ठ
 ति करवेत् । वीराकर्णः करवति यज्ञि नौडोये कौशा
 नीवामगरी तसां चन्द्रनदासनामा विक् गहा धनो
 निवसति तेज पद्मिमे वयसि रक्तमानेन कामापिष्ठित
 चेतसा पवर्षास्त्रीलावती नास्त्री विक्कुपुर्वी परिवृत्ता
 सा च गकरफेतो विजयवैजयनीव योवनवती वभूय
 शम वृहपतिस्तसाः सन्तोषाय नामवत् ॥ यतः ॥ यगि
 नीव दिमार्त्तामां घर्मार्त्तामां रवाचिद् । मतोम रथते
 शीर्णां जराजीर्णन्दिये पतो ॥ * * * * *

अब तो त्री तृष्ण गतिके अकल्याद मिर्त्त्र आजित्तम करिया
 छुले धरिया छुले करिल ईराते कामण थाकिबे । चूडाकर्ण
 दिकामा करिज्जेहे ए कि पुकार । वीराकर्ण करिज्जेहे ।

गोकर्णसे कोशादी नामे एक नगरी आहे ताहाते
 चन्द्रनदास नामे वड थनी एक विक् वास कर्ले नेहे विक्
 चूडावहाते थनवत्ताहेतूक कामपाडित हईला शीलावडी
 नामे विक् पूर्णीके विवाह करिल ने शीलावडी कमर्पेत्त
 अर्पणताकाऱ्य नाय योवनविशिष्ट । हईल ने तृष्ण वामी
 ताराम नस्तोवेत्र निमित्ते हईल नायहेतूक दिमार्त्तामाके

ग्रहिपेर चतुर्किङ्गेते वेमन मम चूडे हनुमा एवं अर्पीर्त
लोकेन्द्रिपेर जूर्य किङ्गेते वेमन मम चूडे हनुमा
तेमनि बूज परिते युवती वीरदेव मम चूडे हनुमा ।

Without an apparent cause, a young woman by force draweth an old man to her, and kisseth him. When a husband is embraced without affection, there must be some reason for it.

Churākarna having demanded what this meant, Vi-nakarna related the following story:

FABLE VI.

IN the country which is called Gowr, there is a city, by name Kowsamvi, where dwelt Chandana-dama, a merchant of immense wealth. When in the last stage of life, his understanding being blinded by desire, by the glare of his riches he obtained for his wife Lilavati, the daughter of another merchant. She was youthful, and, as it were, the victorious banner of Makaraketu, the god of love; so her aged partner was ill calculated to be agreeable to her; for,

As the hearts of those who are pinched with cold, delight not in the rays of the moon; nor of those who are oppressed with heat, in the beams of the sun; so the heart of a woman delighteth not in a husband stricken in years.

। अन्वय ॥ पवित्रेष्यपि दृष्टेषु पुर्वः कामागतानिता ।
 भैषज्यनिष यन्यन्ते यदन्वगनसः शिष्यः ॥ तथ पृहृष्टमि
 त्वास्यामतीकामुरागवान् ॥ यतः ॥ यमाच्चा जीविताच्चा
 च तुर्बी प्राणभूतां सदा । पृहृस्य तद्यदी भाव्यो प्राप्येभ्यो
 य चरीबसी ॥ अपि च ॥ नोपभोक्तुं च त्यक्तुं चक्रोन्ति
 विषयान्यरायस्य गिर्यश्च गिर्यश्चा खेडिकेवलां ।
 अथ सा लोकावती योवनदर्पाद तिकाम्तकुसमर्थादा
 केनापि विकृप्तेषु रुदानुरागवतो यभूत ॥ यतः ॥ सा
 त्वं च यितृमन्त्रिरे निषसतिर्याचोल्पवे सङ्गतिः लोक्षीपूरुष
 एवं विषयावनियनोवासोविदेशे तथा । संसर्गः सह पुरुषसी
 भिरसमहृत्तर्निजाच्चाः चतिः पत्न्यर्वाहकमीर्चितं प्रवद्यन्ते
 वायस्य हेतुः शिष्याः ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥

आर पूर्कवेत्र शास्त्रादि लूपित देखिये कामेन विकल्प
 कि येहेतुक अन्यामना जी से पूर्कवेत्र के देखिये तुला
 जाने । सेहे वृक वामी ताहाते अत्यन्त अमूर्तागा हैम
 येहेतुक पुणियमेन धमाला एवं जीविताच्चा यर्था यर्था
 लोकज्ञा वड हम वृक्षेन यूवती भाव्या प्राप्त हैते ओ वड हम
 अपन वृक लोक विवरोपतोप करिते पारेमा ओ त्याग
 करिते ओ पारेमा वेमन यस्तरहित कूकूर जिज्ञाते करिया
 अहि केवल आवाहन करें । असक्तर नेहे जीलावती
 लोबन नवेत्रे वृक्षाचार अतिक्रमण करिया कोन विक्ष

पुरुषेर महित अनुग्रामिणी हैं। षेहेतुक कर्त्तव्य एवं
पितृपूर्वे वास एवं घार्जोऽस्ये परम एवं अमेक पुकवेन
सन्निधित्वे वास एवं विदेशे वास एवं त्रुष्टाञ्चीर महित
वास एवं आपन वृत्तिर वारवार कृति एवं पतिर वार्षक्य
आर पतिर दैर्घ्या आर पतिर पुरास एवं सकल ज्ञानोक्तेर
शाश्वेर कारण ।

Again:

What name shall we give to the passions of men,
when their hairs are turned grey; since woman, with
their heart fixed on others, regard them as a nauseous
drug.

But her old husband was exceedingly fond of her;
according to these sayings:

The lust of wealth, and the hope of life, are ever of
importance to man; but a youthful wife to an old man
is dearer than life itself.

Again:

An old man, like a toothless dog, that still licks bone
with his tongue, can neither enjoy his property, nor
can he abandon it.

Nevertheless, *Lilavati*, through the intoxication of
youth, broke through the bounds of the honour of her
family, and attached herself to a certain merchant's son.

Too much liberty whilst resident in her father's house,
attending festive processions, appearing in company, in
the presence of men contrary to propriety, the same in
by-ways, and associating with women of bad character,
are the immediate destruction of innate morals. Sporting
with their husband's infirmitiess, too, is to women the
cause of ruin.

अपरज्ज ॥ पालं दुर्जनसंसर्वः पत्या च विरहांठनं । तथ
स्त्री, न्यूने वासेनारीणां दूषणानि पट् ॥ किञ्च ॥ स्त्रानं
जांला ज्ञानं नालि नालि प्रार्थयिता नरः । तेज नारद
नारीणां सर्वत्वमुपजायते ॥ अन्यज्ञ ॥ न स्त्रीणान
प्रियः कश्चित् प्रियोवापि न विघ्नते । वावलूकमिवा
दख्ये प्रार्थयन्ति नवं नवं ॥ अन्यज्ञ ॥ सुवेशं पुरुषं
हृष्टः भातरं यदि वा सुतं । योनिः क्लिष्टति नारीणां
सत्यं सत्यं हि नारद ॥ अपरज्ज ॥ घृतकुम्भसमा नारी
नमाङ्गारसमः पुमान् । तसात् घृतज्ञ वक्लिष्ट नैकज्ञ
स्थापयेद्दुधः ॥ न लज्जा न विनीतात्वं न दाहिक्षं न
भीहता । प्रार्थनाभावप्यैकं सतीत्वे कारणं लिपाः ॥

अपर शाहकदुब्बेल पान ओ दुर्जनसंसर्व ओ पतिन
विनाह ओ यथेष्ट गमन ओ बग्गु ओ अम्यग्गहे बास एह छल
त्रीरुदिगेल दूषण । आर निर्जनस्त्रान थाके ना एवं अबकाल
काल थाके ना एवं प्रार्थनाकर्त्ता मनुष्य थाके ना हे नारद
सेहि मिमिस्ते त्रीरुदिगेल सतीह छल । अपर त्रीरुदेर अपुरुष
केउ नाइ पुरुष ओ केउ नाइ येमन गक सकल बनेते
नूतन२ घास प्रार्थना करै सेहि रुप नूतन२ पुरुषके प्रार्थना
करै अपर भाइ किस्मा पूर्ण पर्यायके सुखर देखिया त्रीरुदि
गेल रेत१ द्वलन् हय हे नाम्बद एवाक्य सत्य२ । एवं त्री

घृतकल्पसेर भूलया पूरुष उपाधारेन भूलय एव हेतुक
बिज्जलोक घृत ओ आशुन एकत्र ग्राथिवे ला । नारीलदेन
सतीष हत्तेनेर कारण लज्जा नय विनीतद्व नय कर्मनैपूण्य
नय भीकता नय किञ्च केवल प्रार्थनाम अभावह कारण ।

Again:

Drinking, keeping bad company, staying away from her husband, gadding about, slothfulness, and living at another's house, are six things injurious to a woman.

Be there no place, be there no time, be there no one to tempt them, then, O Narada, doth women's chastity appear.

Besides:

There is nothing, which a woman likes, or dislikes; as cattle in a forest seek for pasture fresh and fresh.

Another:

O Narada! it is true, most true, that a woman is intoxicated with unnatural passion at the sight of a beautiful and well dressed person, though he be her brother, or son.

Woman is like a pot of oil, and man a burning coal: a wise man will not put the oil and the fire together.

Except want of desire, neither shame, nor modesty, nor address, nor fear, nor employment, is the cause of chastity in a woman.

अथि ए ॥ पिता रक्षति कौलारै भर्ता रक्षति दीवने ।
 पुरुष स्याविरे भावे न स्त्री सात्त्वमर्हति ॥ एकदा सा
 स्त्रीलावती रक्षावस्थीकिरणकद्वूरे पर्यहे तेन विकृ
 पुरुषे एव सु विअम्भास्त्रापैः सुखासीना तमस्यचितोप
 स्थितं पतिमवस्थाक्षय सहस्रोत्याय केशेष्वाक्षय गाढ
 मालिङ्ग्य चुम्बितवती तेनावसरेण जारज्ञ पक्षावितः ।
 उक्तवा उम्भा वेद वक्षालं यज्ञ वेद इहस्तिः । सभा
 वेनैव तक्षालं ल्लोपुद्दौ सुप्रतिष्ठितं ॥ तदालिङ्गनम
 वस्त्रोक्तं समीपवर्त्तिनी कुट्टिष्यचिन्तयत् । अक्षमादि
 अनेनमुपदृढवतीति ततस्या कुट्टिष्या तत् कार्य
 परिष्काय सा स्त्रीलावती शुभेन इष्टिता । अतोऽहं
 अवीनि अक्षमादुष्टती इहसिष्यादि ॥ * * * * *

अपन बाल्यावस्थाते पिता ग्रन्था कर्ऱे घोबनावस्थाते तर्ता
 ग्रन्था कर्ऱे बृद्धावस्थाते पूर्ण ग्रन्था कर्ऱे ये हेतुक यी
 कर्तृज्ञके कथम अहे ना । एक दिवस ग्रन्थमूहध्यतिपर्या
 के सेहे विशिष्ट पूर्णेर सहित प्रियालापेते सुखोगविष्ट
 सेहे लीलावती अक्षमा॑ उपस्थित ऐ पतिके देखिया
 हठा॑ उठिया केशेते आकर्षण करिया निर्भर आलिङ्गन
 करिया चूळन कर्निल सेहे अवसरे उपगति पलाईल । अत
 एव पाणितेरा कहियाहेन शुक्राचार्य ये शास्त्र जानेम ओ
 वृहद्गति ये शास्त्र जानेन सेहे शास्त्र ज्ञी बुद्धिते अताव प्रयुक्त

ई प्रतिष्ठित इस्त । लेकप जानिहम देखिया निकटवर्ती
सूक्ष्मी चिता कर्त्तव अकार्य ए ईहाके जानिहम कर्त्तव
जन्मत्वमनेह कूटिनी उकारण जानिया जीवा बर्तीके गोप
मे दण कर्त्तव । अतएव आमि यलि युवति दी वृक्षपत्तिके
अकार्य निर्भर्ज आश्वेष कर्त्तवा केशे धनिया चूयन कर्त्तव
ईहाते कारण थाकिबेक् ।

In infancy, the father should guard her, in youth, her husband should guard her, and in old age, her children should guard her; for, at no time, is a woman proper to be trusted with liberty.

One day, as she was carelessly sitting with the merchant's son, in agreeable conversation, upon a sofa white as camphire, and fringed with strings of gems, having unexpectedly discovered her husband coming towards them, she rose up in a great hurry, seized him by the hair, and eagerly embracing, began to kiss him; whilst the gallant found means to escape.

Every book of knowledge, which is known to Ośāñsi or to Vrihāspati, is by nature planted in the understanding of woman.

At the same time, a certain procressa, employed by the young merchant, being by, saw her embrace her husband, and understanding her motive, Lilāvati was corrected by a hidden rod.

Upon the whole, I say, *Without a cause a young woman giv.*

मूषिकोविवरसालोक्य वस्त्रोपविष्टस्तेन इह केनापि
कारणेन मवितयं सर्वं विचिन्त्य परिभ्रात्रकेनोत्तं कारण
स्वात्र वाऽस्याह्ननमेव भविष्यतीति ॥ यतः ॥ धनवान् धन
वान् स्वोके सर्वः सर्वच सर्वदा प्रभुत्वं धनमृत्सं हिराज्ञा
मप्युपजायते ॥ ततः खनिचमादाय तेन विवरं खनित्वा
विरसक्तिं मम धनं स्तहीतं ततः प्रभृति निजशर्तक्तीनः
सत्वोत्साहरहितः स्वाहारमप्युत्पादयितुमस्मः सत्त्वासं
मन्दं मन्दमुपसर्पन् चूडाकर्णनावस्तोक्तिः । ततस्तेनोत्तं ।
धनेन वस्त्रालोकोधनाह्नवति पष्ठितः । पश्यैनं मूषिकं
पापं सज्जातिसमतां बतं ॥ किञ्च ॥ अर्द्धम तु विहीनस्य
पुरुषस्वाल्पमेधसः । क्षियाः सर्वाविनश्यन्ति यीम्ने कुम
रितोयता ॥ * * * * * * * * * *

मूषिक गर्भ मेथिया बलाते उपविष्ट हईयाहे अतएव
ईहाते कोनह कारण थाकिबेक । किञ्चिं काल चिष्ठा
करिया परिबुजक कहिल ईहाते कारण पुचूर धन
हईबे । येहेतुक लोकेते सर्वत्र सर्वदा सकल धनवान्
लोकेह बलवान् केनना राजायदेर ओ पूत्रुत्त धन मूलह
हय ताहार पर से सम्यासी थन्त्रा लहिया विवर थुड़िया
आगार चिरकालेर संक्षित धन लहिल सेह अवधि आपन
शक्तिते हीन ओ उँनाहरहित हईया कातरे मन्दर
गमन करत आपन आहार अर्जन करिते अक्षम हईगाम

इहा चूकर्णदेखि अस्त्र से कहिल लोक धनेते बल
बाल् हम धनहैते पश्चिम हम एहि पापिट मूषिकके देख
अखन आपन जातिभूज्यताके पाइल। आरु धनेते ब्रह्मि
अज्ञवूकि पूकबेर सम्म ज़िम्मा नष्ट हम येमन गुम्म काले
कुंसित नदी सकल छलरहित हहरा नष्ट हम।

And hence there must be some hidden cause for the extraordinary strength of this mouse. He considered for a moment, and at length determined that the reason must be in a hoard of wealth: for

In this world the wealthy are, every one, every where, and at all times, powerful. Riches are the foundation of preferment, and an introduction to the prince.

Having said this, a spade was brought, and my hole being dug open by that mendicant, the hoard which I had been accumulating for many years, was carried away. After this, day by day, my strength decreased, and having little power to exert myself, I was unable to procure even sufficient to support life; and in this condition as I was fearfully and feebly sculking about, I was observed by Churākarnā, upon which he repeated the following lines:

With wealth all are powerful; from wealth a man is esteemed learned. Behold this wicked mouse! see, how he is reduced to the natural level of his species!

Deprived of riches, all the actions of man of little judgment disappear, like trifling streams in the summer's heat.

॥ अवश्य ॥ परस्परासाक्ष गिरावि परस्परासाक्ष
कामवाच । परस्पराः स पुणालोके परस्पराः स हि
पणितः ॥ अवश्य ॥ अपुचस्य मर्ह मन्य लग्निपरहितस्य
थ । भूर्षस च दिग्ः शूम्याः सर्वशूम्या दरिता ॥
अवश्य ॥ तानीन्द्रियाण्विकलानि तदेव नाम सा
युहिरप्रतिहता बचनं तदेव । अर्थायाः सर्वादितः पुरु
षः स एव अव्याप्तेन भवतीति विचित्रमेतत् ॥ एतत्
सर्वमाकर्षं नयाऽवस्थोचितं जगाचावस्थानमयुक्तं
इदानी पराम्बर्यो एतत् वृत्तान्तकर्षनं तदप्यनुचितं ॥
परमः ॥ अर्वताय नगराप इत्येदुत्तरितानि थ । बचनं
जापमानस्य मतिनास्त्रं प्रकाशयेत् ॥ *—*—*

अप्रत याहारात्म आहे ताहार नकल लोक मित्र याहार थन
आहे ताहार नकल लोक वाक्य याहार थन आहे लोके
तेसेहु पूर्कव याहार थम आहे सेहु पतित । आर पूर्वाहि
तेन एव उत्तम मित्रहितेन यत्र शून्य ओऱ्यर्थे नकल मित्र
शून्य दारिद्र्य मर्वशून्य । अप्रत ये ईश्विय अनाथा कळा याव मा
सेहु ईश्विय ये माम अन्यथा कळा याव मा सेहु माम ये बुद्धिर
प्रतिघात कळा याव मा सेहु बुद्धि ये वाक्येन प्रतिघात कळा
याव मा सेहु वाक्य ये लोक यामेन मत्ताते ग्रहित
सेहु पूर्कव आर नकल नमजेते कळिया अन्यपुकार यत्र

ऐ किमान्तर्या । एই नकल उमिज्जा आयि आलोचना कर्रि
आयि आवार एधाने अवहान उठित नम्बन्पुतिअना व्याप्ति
के बे एहै इत्तात कहाले ओ अमूल्यात् भेदेत्तुक धमनाश
ओ धनसाप ओ गृहेन धनचन्द्रिक ओ प्रसकत्तुक वक्षना ओ अपा
मान एहै नकल युक्तिमान् लोक प्रकाश कर्रिबे दा ।

And again:

**He who bath riches hath friends, he who hath riches
bath relations; he who bath riches is a man of conse-
quence in the world; he who hath riches is esteemed a
learned man.**

**The house of the childless is empty; and so is the heart
of him, who bath no wife. The mind of a fool is empty;
and every thing is empty, where there is poverty.**

They say also,

**Those faculties are not injured. This is a mere saying.
That judgment is unimpaired. That also is but an ex-
pression; for the moment a man is deprived of the com-
fort of riches, he is quite another. Is not this curious?**

**Having heard all this, I looked about me, and resolved
that it would not, by any means, be proper for me to
stay there. Neither by the bye is it proper that I should
communicate my affairs to others; for,**

**A wise man should not make known the loss of fortune,
any malepractices in his house; his being cheated, nor
his having been disgraced.**

कृष्ण का लोकों में वाहनुर्भिन्न जलस्त्रिकं यज्ञवेदु
देवतां । तथोदयामासमवये वायोपानि वक्ता ॥ १३ ॥
दोत्तं । वाहनुर्भिन्ने रेते वर्षे चाते वैशीषते । वज्र
सिनोहरिष्ठा वगाहव्यत्युतः सुर्व ॥ १४ ॥ वंश
जगती विषते कामं पार्षदान तु वच्छति । एषि नि
र्धा एवमापाति नानसोपाति शीतता ॥ १५ ॥ कुसुम
कुपक्षेष इत्युत्ती तु जगद्विषः । वर्षेषां गूढिं वा
विषेद्विषोर्भिर्द्वय वा चते ॥ वक्तव्ये वायुषा वोषते
तदतीव वर्षितं ॥ वतः ॥ वरं विषवदीर्जेन् प्राप्ते तुला
र्धितो वक्तः । वोषवाहरिष्ठाः वरदः वार्ष्णो वक्तः ॥

তাহা পঞ্জিতেরা বলিয়াছেন পরমাণু আৱ থব আৱ গৃহ
ক্ষিতি আৱ মৰণা আৱ দৈশু আৱ উৰথ আৱ উপন্যা আৱ
দান আৱ অপমান এই নম্ব যত্নেতে গোপন কৱিবেক । পঞ্জিত
কৃত্তক তাহা উচ্চ হইয়াছে দৈব অভ্যন্ত বিমুখ হইলে আৱ
পুকুৰসাধ্য কিন্তা ব্যৰ্থ হইলে হালিমুৰ বন ব্যক্তিবেক কোণা
সুখ অৰ্ণাং অৱণ্য মধ্যে বাস কৱা উপযুক্ত । অপৱ মমৰি
লোক মনে তথাপি কৃপণতাকে পাই মা বেষ্টন অধি নিৰ্বাণ
তাকে পাই তথাপি দ্বিষ্ঠতাকে পাই মা । এবং মমৰি
লোকেন্ন পুণ্যত্বকেন্ন ব্যায় দুই শৃঙ্খ সকলেন্ন মাণসে

- धाके अथवा बनेते विश्वार्थ हर । एই हानेतेह वेषा
कुते प्राण धारण से अस्यस्तु मिलित घेहेतुक धनहीन
लोकेन् अग्निते प्राण समर्पण कर्मा ओ भाल उपचारहीन
कृपण लोकेन् प्रार्थना भाल नर ।

We should be careful not to divulge these nine things;
age, wealth, domestic affairs, passion, medicine, devo-
tion, gift, and injury.

They say, likewise;

**When the frowns of fortune are excessive, and human
endeavours are exerted in vain; where, but in the wilder-
ness, can comfort be found for a poor man of sensibility.**

**A man of nice feelings willingly encountereth death,
rather than submit to poverty: a fire meeteth extinction,
before it will yield to be cold.**

Again:

**The fate of a man of feeling is, like that of a tuft of
flowers, two-fold: he may either mount upon the head
of all, or go to decay in the wilderness.**

**To live despised is reprobated exceedingly. Hence,
It is better that the (funeral) fire should be blown up
by the breath of life of a man deprived of riches, than
that he should be solicited by the poor, when destitute
of the means of relief.**

वर्णन ॥ दारिद्र्याद्विषयेति ऋषिरिपाः साक्षात्
परिभूतेन लिङ्गम् परिभूतेन परिग्राहितेर्वापयत्नो
गिरिजामुखेति कलिहोत्पुष्टा परित्वज्ञते लिंगं हिं
स्यमेत्यहेतिष्ठाना एवं पदानास्तर ॥ किं ॥ वर्त
तीन कार्यं त च वर्तमानुस्त अद्वृतं वर्त लौक्यं पुण्ड्रां वर्त
वर्तकर्त्ताभिष्ठान । वर्त आहत्यागेन च विमुक्तवाक्तेव
गिरिजः वर्त गिरिजिते त च वर्तमानाद्वृत्तम् ॥ वर्त
शूला वासा वर्त क्षयं वर्तुत्वयसः वर्त वेत्या पत्ती च
पुण्ड्रविदीना कुरुतभू । वर्त वासोरत्वे च पुण्ड्रविदीना
विषुरेवर्त आहत्यागेन पुण्ड्रधमागानुपात्तम् ॥ क्वचिच्च ॥
वेत्येव मागमविद्या उद्योतत्वे च तत्त्वोत्तरेव जावन्त्य । वर्त
वर्तकर्त्तव्युरित्वा शुद्धिः यन्त्रमधर्थिता वर्तति ॥ १०४ ॥

एवं विद्युत्तात्त्वेत्यक नक्षा पाँच प्राक्षण्यं लोक वर्तत्वैते
त्वृत्ते इत्य वर्तमन्तित लोक परात्तु इत्य परात्तवर्तत्वैते अज्ञान
इत्य अज्ञानित्वलोक पाँच प्राक्षण्योक्ते लोक वृत्तित्वैते त्वृत्ते
इत्य वृत्तित्वृत्ते लोक न त्वृत्ते अत्येव देख कि आश्चर्या दातित्वृ
त्वक्त्वा वाक्यं कहिबे ना पूर्ववेत्त न गुणक्त्वा व तात्त्वं परम्परी
गुणवत्त तात्त्वं वहे प्राप्त ज्ञान व तात्त्वं खलवाक्त्वैते आश्चर्या
तात्त्वं वहे तिक्ता करिता तोक्त्वा व तात्त्वं परम्परी आश्चर्या

সন্দুর জাল করে গৃহ পূর্ণ ও আব পুঁট দুঁট শূণ্য জাল
করে বেশ্যা পঞ্চী ও ভাল বিকলম্বিতা জী জাল করে বিসেতে
ও দান ভাল অন্যান্যি মাঝার মগনে বান জাল করে পুরু
জাপও ভাল অধিমের অধীপে গমন ভাল করে। আর
বেশ দেখা অমুক মান হুরণ করে আর ঘেমন হোয়োঁখী
অবকাশ হুরে ঘেমন বৃক্ষাবহা শরীরের কাঢ়ি নষ্ট করে
আর ঘেমন নিকুঠি ও শিখের কথা পাপ হুরে অমনি পুর্বৰ্দ্ধা
ও উন্নতুকহুরণ করে।

Again:

From poverty a man cometh to shame; and being over-
whelmed with disgrace, he is totally deprived of power.
Without power he is oppressed, and from oppression
cometh grief. Loaded with grief, he becometh melancholy;
and impaired by melancholy, he is forsaken by rea-
son; and with the loss of reason, he goeth to destruction.
Alas! the want of riches is the foundation of every mis-
fortune.

Again:

It is better to guard silence, than that the words, which
are uttered should be untrue. It is better to be nothing,
than to seduce the wife of another. It is better to aban-
don life, than to delight in cruel conversation. It is better
to live by begging one's bread, than to gratify the mouth
at the expence of others.

Want maketh even servitude honourable; light, total
darkness; beauty, deformity; and even the words of
Hari, and Hara with a hundred good qualities, crimes.

इति विष्णव गत् किंतु परपिण्डेनामानं पीडयानि
कष्टं भोगदधि हितीय सृत्युद्धारं ॥ अतः ॥ पश्चवयादि
पाञ्चिक्यं क्रोधकीरणं मैत्रेय । भोगदधि पराधीनं तिसः
मुण्डां विहमनाः ॥ अन्यथा ॥ रोगी विप्रप्रवासी पराधी
भोगी परवासयादी च यज्ञीवति गम्भरणं अग्नरणं
सोऽस्य विजामः ॥ इत्यासोऽस्यादि सोगात् पुनरपर्यु
पहोगुं यहमकर्व ॥ तत्रा गोक्षं ॥ सोगेन चुद्धि
करुमि सोभोगदयते तृष्णां । तृष्णाम्नादुःखनामोगि
शरयेह च मात्रक ॥ ततोऽहं मन्द मन्दमुपर्युपेग
वीकाकर्त्तेन अर्जुवेन्द्रुष्टेन मादित्याचिन्मायत् लुभ्या
श्चात्मनुष्टानिष्ठत्यामाहोर्षी गवति । तत्रा च । ४०

ईहा चिक्षा करिया आमि आगमाके कि परपिण्डे गोदण
करिय ओ हे ले ओ कष्ट विभीष्य यमरार येहेतुक पश्चव
ग्राहि पाणित्य एवं बेतन दिया छोसंसर्गं एवं पराधीन
तोजन एहे तिस लोकेन विहवन । अप्रल लोगदृष्ट
शक्ति ओ चिरकाल पुराणी ओ पराम तोजन ओ पर गृहे
शर्यनकर्त्ता ईहारदेव वे बाढम देहे मरण ये मरण सेहे
ईहारदेव विराम ईहा विवेचना करिया ओ लोक पुरुषं पुर
र्णार ओ थन मंपुर करियार लिखिष्वे ज्ञान करियाम । पठि

तेजा ताहा कहियाहेन लोज्जेते बुद्धि चक्रवाहन लोभ
कृकाकेजमाय तृकापीडित मनुष्य हृलोके ओपरलोके
दुःख पाय । अनस्त्रम मद्द गमन करत आमि सेहे बीणाकर्ण
कठ्क अर्जुनवंश खण्डामा ताडित हैया भावना करि
जाम लोभी ओपरितुष्ट लोक अवश्य आश्रयाती हय

What then, shall I nourish myself with another's cake;
This would be to open a second door to death. For,

When a man is in indigence, picking herbs is his philosophy; the enjoyment of his wife his only commerce, and vassalage his food.

Again:

Death is life to him who is subject to sickness, who hath been long an exile, who liveth upon another's bread, or sleepeth under another's roof; for death easeth him of all his pain.

Having considered all this, I have again, through covetousness, made up my mind to accept of some of thy provisions. But it is said,

With covetousness reason departeth: covetousness engendereth avarice; and the man who is tormented with avarice experienceth pain, both here and hereafter.

Hence, after I had been struck with the broken piece of bamboo by Vinākarna, I began to consider, that the covetous were unhappy, and assuredly their own enemy. It is said,

शर्वाः शम्भवसास एनुष्टं यत्त गान्ति । उपानि
पूर्णादसा न मुक्त्वा वृत्तेव भू ॥ अवरजा ॥ एन्तोवासुन
मृत्याणां बत्सुत्त वासुप्रेताणां । कुण्डलाद्यनुवाचामित
येवा षावतां ॥ किं ॥ तेजाधीत चुत्तेन तेज सर्वमग्न
चित् । येवाश्चाः पृष्ठतः कलान्तरात्यनवामित ॥ अवि
ष ॥ अतेवितेवरदारणाटविरहयत् । अनुकूलीय
वस्त्रं यज्ञं कर्त्तायि जीवनं ॥ यतः ॥ य योगवदत दूर
वाभ्यासस्य तृष्णवा । सज्जुष्टसा करप्राप्तेष्वर्त्ते भवनि
लाहर ॥ तदसावक्त्रामित वार्त्तवरिक्तेः येवाग् ॥
उक्तव ॥ दोषर्त्ताखूदया किं योक्त्वा शिवयरोमिता
अयति । अन्तोः कः स्त्रीहः एत्तावः किं याक्तिव वरिक्तेः

ताहा कहियाहेम बाहारम्ब परित्तु ताहार नकलि मन्त्रिति
येन चूताते आवृत पा बाहार ताहार नर्ववै चर्षेते आ
वृत कित्त पृथिवी चर्षेते आवृता नहे । अपर परित्तोव
श्वर अमृते तृष्ण अथ शास्त्रात्तःकर्त्त लोकेन्द्रहेये चूर्खले
चूर्ख इत्ततो धारन करे येथसलोचिता ताहारहेयेकोणा
अर्थात्त ले चूर्ख ताहारहेय इयना । आवृत ले अथारन करियाहे
चूर्ख ले नकल करियाहे ये लोक आशाके प
श्वर करिया दैवाश्य अवलम्बन करे । एवं ले लोकेन्द्र जी
वन धन्य यक्त्तक धमियार नेबित ला हय ओ बिरहमूर्ख चूट्टे
लाहय ओ नपूर्खक वाक्य कर्त्तिमा हय बेहेत्तुक धमक्त्तकाते
जूकेन शतयोरन ओ चूर्ख लज्जेन इत्तहित धमते ल

ପ୍ରାଚୀନ ମାର୍ଗ ଦେଖିବେଳେ ଏଥାମେ ଆଗମ ହଣ୍ଡାର ଉତ୍ସବରୁକ୍ତ କର୍ମ
କୁରୁଇ ଯଦିଲା । ପରିଚିତରେ ଈହା କହିଯାଇଲେ ନାମାମେ ପୂର୍ଣ୍ଣାଧିକ
ହର୍ଷ କି ଏହି ପୁଣ୍ୟକେ ଉତ୍ସବ ପୂର୍ଣ୍ଣ ଶକ୍ତି ଦେଇ ଯୁଧ କି ଏହି
ପୁଣ୍ୟକେ ଉତ୍ସବ ଜର୍ବା ଅମ୍ବାଗିତା ଦେଇ କି ଏହି ପୁଣ୍ୟ ଉତ୍ସବ
ଯତାବ ପାଇତା କି ଏହି ପୁଣ୍ୟ ଉତ୍ସବ ନରଗିରିବେଚନା !

He, whose mind is at ease, is possessed of all riches. Is
it not the same? to one, whose foot is inclosed in a shoe,
as if the whole surface of the earth were covered with
feathers?

Argus

Where have they, who are running here and there in search of riches; such happiness as those placid spirits enjoy, who are gratified at the immortal fountain of happiness?

All hath been read, all hath been heard, and all hath
been followed by him, who having put hope behind him,
dependeth not upon expectation.

**Fortunate is the life of that man, by whom the door of
the noble bath not been attended; by whom the pain of
separation hath not been experienced; and by whom the
voice of an eunuch hath not been heard.**

Again:

To one, O Nārādā, borne away by the thirst of gain,
a hundred Yōjānā appears not far; even after he hath
the treasure in his hand.

It is good, then, to be entirely separated far from the usual occasions of life.

What is religion? compassion for all things which have life. What is happiness? to animals in this world, health. What is kindness? a principle in the good. What is philosophy? an intire separation from the world.

॥ तथा ए ॥ परिक्षेदोहि पाण्डित्यं पराण्डित्या विन
नयः । आपरिक्षेदकर्त्तव्यां विषदः स्युः पदे पदे ॥ तपो
हि । त्यज्ञेदेकं कुलस्यार्चं यामस्यार्चं कुलं त्यज्ञेत् । यांसे
अनपदस्यार्चं खालार्चं पृष्ठिर्वी त्यज्ञेत् ॥ अपरद ॥ प्रा
नोर्य वा गिराधासं साहस्रं वा भयोत्तरं । विषार्चं लक्ष्म
पश्यानि तत् सुखं यथा निर्वृतिः ॥ इत्यास्तोत्रार्चं गिर्मी
जन्ममाननः । यतः ॥ वरं चन्त्रं आत्मग्रन्थसेवितं दुमालं
कः पक्षफलाम्बोजनं । तृष्णानि इत्या परिधानवरकर्त्तव्य
ज्ञानमध्ये धनहोमजीवनं ॥ ततोऽप्यसात्पुण्ड्रवस्त्रोदया
दमेन मिथेतार्चं ज्ञेहानुवृत्या अनुयहीतः अपुना पुण्ड्र
दद्वादयात् भवदाययः सर्वदेव मया प्राप्तः ॥ ४०

बिक्रेत्रा ताहा कहियाहेन बिगडपाते ओ बे नहरि
बेचना सेहे पाण्डित्य नहरि बेचना इहितेर पदेर बिगड़ि ।
आर कूदोर निमित्ते एक अमके त्याग करिबेक प्रामेर लि
मित्ते कूदके त्याग करिबेक हेशेर निमित्ते प्राम त्याग करि
बेक आपनार निमित्ते पृथिवी त्याग करिबेक । अपर अमा
ज्ञानप्राप्त जाहै वा उर्गेर पर धारू अज्ञाहै वा निश्चय बिचार
करिया हेथितेहि सेहे शूद्र याहाते मिर्दाह । एहे परामर्थ
करिया आमि मिर्जन बले आहिलाम येहेत्तुक यात्रु ओ दृह्य
हत्तिसेवित अरण्याताम वृक्ष आश्रु ताल पक्ष कल ओ अल

मानुस ओ भाल् बृहत्या ओ भाल् बृक्षेर वाक्य परिधान ओ
भाल् वाक्य लोकेर मध्ये धनवाहितेर जीवन भाल् नहे।
उदनस्त्र ओ आमास्त्र पूण्यवस्त्रहेतुक एहि मित्रकर्त्तक पूर्णिते
आमि अनुग्रहीत हईमाहि इदानी पूण्यवस्त्रेर पूकाशहेतुक
तोमास्त्र आमुस्त्र आमास्त्र अग्नि प्राप्त हईल।

The learned have said, that he is esteemed wise, who finds out resources in times of danger: and he, who is devoid of this qualification, meets danger at every step.

It is said,

A man may forsake one person to save a family; he may desert a whole family for the sake of a village; and sacrifice a village for the safety of the community; but for himself, he may abandon the whole world.

It is either water without labour, or sweet bread attended by fear and danger. I have examined this; and I plainly see, that is happiness, wherein there is ease.

So, having considered all this, I am come to an uninhabited wilderness; for,

It is better to dwell in a forest haunted by tigers and lions; the trees our habitation; flowers, fruits and water for food; the grass for a bed; and the bark of the trees for garnments; than to live amongst relations, after the loss of wealth.

Wherefore, as long as the stock of virtue acquired by birth shall last, I will, with this true friend, be attached to thee by kind services; and by this single virtuous act, I may obtain that place in heaven, which is consecrated to friendship. They say,

यतः ॥ र्षिकारधिक्युष्टसः ई अथ रथवत्त्वते ।
 काम्याद्यतरसाहादः सङ्गमः सुखनैः एह ॥ मन्त्ररक्ष
 तात् । अर्थाः शादरजोपमाभिरिगदीवेनोपम योवर्ण
 कामुक्य अवधिन्दुलोक्यवप्सि फेणोपमं जीवित । धर्मां
 द्यात् चरोति गिन्दितगतिः सर्पार्णलोक्याद्यतं पद्माला
 श्रुतेऽग्रापरिकाः शोकाग्निना दद्यते ॥ शुक्लाभिरगतिः
 शयः लक्षणसाय दोषः । शृणु । उपाञ्जितार्णविज्ञानां
 शावरव हि रथवत् । तत्त्वादोदरसंस्थानां परीक्षाहात्या
 अवर्णां ॥ अन्यथ ॥ अद्येषः चित्तो विश्वं गिरिष्वानग्निम
 अद्यः तद्येषित्यं यन्तु एके पञ्चानन्दयाः ॥ अन्यथा ॥
 विज्ञेयाङ्गाग्निक्षेपोपाध्यार्यनग्निज्ञति परार्पणार
 शारीर ज्ञेयस्त्वैव हि गामते ॥ * * * * *

बेहेतुक नृसार बल विवर्केन इन्द्राजल कल मूर्चि काया
 बल अनुत्तरसेर आवाहन एक आव नृजलेर नहित विज्ञान
 एक । नृजल कहिल थम पारोर खुलाय न्याय आव घोबन पर्व
 उन्मील्लवेगेर न्याय आव अम विज्ञु वेदन चक्र एवमि अ
 हिल परमाय आव जीवन केणाय न्याय ऐहा जानिया ये अन्य
 त्रुटि घर्षेर अर्गलेर उड्डाटक ले धर्मताहाता कर्ते लेलोक
 गच्छां वृक्षावस्थापुष्ट रहिले भागित रहिला शोककुण अधि
 ते देख दम्भात्मि अत्यन्त सक्षम करियाहिला ताहार एই दोब
 अम जलाशय अध्याहित अलोक बहुमते ऐ वेदन जात अधिक

हर कल्पकि अमृत अमेष नामेते हैं खेत्र ब्रह्माकूल तथा परम
कृपान् लोक सूक्ष्मिकाते हैं शीते तथा गोते ले आपेते हैं
नीचाने वाइष्वान लिलिते गंध रखते आपर आजीवे दूध
मिलोध करते हैं लोक धमार्जन ईहा करते ले परम
मिथिते भाव वाहकेर म्याव फेव दृष्टेर भाजन हय ।

Of the poisonous tree, the world, two species of delicious fruit are produced, poetry, whose taste is like the immortal juice, and the society of good men.

Riches are as the dust of the feet, youth like the rapidity of a river flowing down a hill, manhood like a drop of wafer, transient and unsteady; and human life like earth. He who doth not perform the duties of religion, with a steady mind, to open the bars of heaven's gate, will, hereafter, when smitten with sorrow, and bent down with old age, burn with the fire of contrition,

To all this the tortoise Mānthārā replied; Sir, your fault was this: you laid up too large a stock. It is said,

Giving away is the instrument for accumulated treasures: it is like a bucket for the distribution of the waters deposited in the bowels of a well.

He, who in opposition to his own happiness, delighteth in the accumulation of riches, carrieth burthen for others, and is the vehicle of trouble.

॥ अस्तु ॥ दानोपदेशीमेव सर्वेषां भगवान् गतिः ।
 कामामः किमुत्तेजैव चलेन भगिनीवर्णं ॥ अन्यथा ॥ अतः
 प्रोगेन सामान्यं लक्षणस्य चर्णपरैः । अत्येदभिनि सम्भ
 ावार्त्तीं दुःखेन गम्यते ॥ तथाचोक्तं ॥ दाने प्रियवाक्
 अहितं ज्ञानमगर्वं ज्ञानमिति शौर्पं । विज्ञं त्यागनियज्ञं
 दुर्लभगेत्तदनुष्ठयं लोके ॥ उत्तमः ॥ ऋत्तमः तद्वयोगित्वे
 ऋत्तयोगातिवक्ष्यः परम्य सर्वपश्चीलोको धनुषा जनुको
 इति ॥ तापाहतुः कर्मनेतत् । अन्यदः कर्मनि अस्ति
 कर्मावक्टके वाक्ये भैरवोनामा योक्ता सर्वेषाम्
 मृगमन्त्रियगायोदिग्धाटकीं कामान् तत्त्वेन आपा
 दिति दृग्मादाप दृश्यता घोरात्मतः शूक्रोहतः तेज
 आपेन तृतीय भूली लिपाय शूक्ररः अरेषाहता ॥ ८

एवं धामक उपत्तेगत्तिः अस्तेते यमि त्वेक अमवाय् इति
 अबे देहे थमेते आमाम्बा ए थमवान् है । अपग्र उप त्वेग
 इत्तिः अहेत्तुक कृपादेव थम पर थमेव तुला इहाम् ए थम् एहि
 अमवाय् आम धम मष्ट हैले दूरधेते आपनि उ मष्ट है ।
 अतित्तेग्रा भावाकहियाहेव पुरुषाक्यासहितहास्त अहकाम्
 इत्तिः ज्ञाम ए कमायुक्त शूलता ए दान मियुक्त थम नभारे
 एहि चारि दूर्जति । विज्ञेया कहियाहेव जर्जरा नक्षम् करिवेक
 किया अत्तास्तु सक्षम् करिवेक दा देख अतिगक्षी शूमालि
 थमुते मष्ट हैज । लेहै काक ए मूर्खिक विये ए किपुकाम् ।

अहम् कहिते हैं। कलाकृति करने पर्याये ट्रिलोक माने
वसीय बाके गो एक दिवस भूमि अवेष्य करत गिरावटी
गेत। अब जल एक गुप्तके लौह स्तंभ लिया जैसा बाहुदेवी
इतोन्द्रिये एक श्वानकुशली द्वारा एक देखिल गये लौह
धार द्विष्टके भूमिते गाँधिया श्रवणे ए शुक्रवरके मारिल।

Another:

'If we are rich with the riches, of which we neither give nor enjoy, we are rich with the riches, which are buried in the caverns of the earth.'

Without enjoyment, the wealth of the miser is the same to him, as if it were another's. But when it is said of a man, he has so much, it is with difficulty he can be induced to part with it.

Giving with kind words, knowledge, without pride, heroism accompanied by clemency, and wealth with liberality, are four excellencies hard to be found.

It is said,

A hoard should always be made; but not too great a hoard. A jackal, through the fault of hoarding too much, was killed by a Boar.

How was this; demanded Hiranyaka; and Manthara related the following story.

FABLE VII.

A certain huntsman, by name Bhairava, an inhabitant of Kalyāna-kataka, being fond of flesh, once upon a time went to hunt in the forests of the Vindhya mountains, and having killed a deer, as he was carrying him away, he chanced to see a wild boar of a formidable appearance. So laying the deer upon the ground, he wounded the boar with an arrow;

—गूढरेतायि दगडोर्कर्म तेजा प्राप्ता गुणरेते इतः।
व्याघ्रिहस्त्रुमारुष्मी निषपात ॥ पतः ॥ असमियिर्थ
दखलं तुह्याधीयतनभिरेभिसित्ति किञ्चिदासायदेशी प्रा
यान् निषुष्टिति ॥ संवत्योः पादास्त्रासामेन सर्वे अपि शतः
अवाम्बन्तः दीर्घरवेत्तामा अमुकः प्रदिव्यामाकारार्थी
त्वान्मृतामृतयाधसर्पशूकरान् अपम्बन्त अचिन्तयत्यायो
अय गाहकोऽय मे गम्भुपस्थिति ॥ अपवा ॥ अचिन्तितानि
दुःखानि यत्वैवायान्ति देहिना । सुखान्यपि तथा मन्त्ये
देवतानिरिक्षते ॥ तद्वत् एवां नासैर्भासवधे मे
दुष्टेन निष्ठतिउत्तमः । गाषमेकं नरोऽपानि हौ पाषो
तुष्टूकरौ । अवितेकं हिं यातु अय भव्येष्टुर्भुः ।

शुक्र ओ तर्जन गर्जन करिया व्याधेर अज्ञकोबे भासिल व्याधि
हिम बृक्केर न्याय त्वं मित्ते पक्षिया मरिल । मेहेतुक अल किया
अघि किया बिब किया श्वर किया कृधा किया ग्रोप किया
लर्वठहिते गतन इत्यानि यक्किकि ॥ निमित्त पाइया जीव
प्राणत्याग कर्ने । अनस्त्र बराह ओ व्याधेर गा आहडानेते
एक सर्पण मरिल । ताहार शर दीर्घरव भामे शून्यान् आहा
मेर निमित्ते त्वुमण कर्नत मृत मै शृग ओ व्याध ओ सर्प ओ
बराहके हेथिल एवं चित्ता करिल कि आश्चर्या आवि एक
पाण्य सुवा आमाय उपहित हईल किया प्राणियमेर शून्य
चित्तित गा हईले ओ मेर आहेने जेवि सूख ओ आलि

ईहाते ईवेह अभिग्रिष्ठं हम उरा इति क नक्षुति ईहाग्रहेऽन्
वाप्लेते आमाग्र तिन मास यूथेते वाहिवे आग्र ओ कहिन-
मनूवा एक मास वाहिवे दृग ओ शूक्रम दुह मास वाहिवे जर्ग
एक मिथ वाहिवे अर्द्ध धनुम हिना उक्षण कब्रिव !

bnt, upon his approaching him, the horrid animal set up a roar dreadful as the thunder of the clouds, and wounding him in the groin, he fell like a tree cut off by the axe.

For,

The body having encountered some efficient cause, water, fire, poison; the sword, hunger, sickness, or a fall from an eminence, is forsaken by the vital spirits.

By the violent agitation of their feet, a serpent was also killed.

In the mean time, a jackal, by name Dirgha-rava, prowling about in search of prey, discovered the deer, the hunstman, the serpent and the boar; and having observed them said to himself,—Here is a fine feast prepared for me.

As, to corporeal beings, unthought-of troubles arrive; so, in like manner, do blessings make their appearance. In this, I think providence hath extended them farther than usual.

Be it so, as long as with their flesh I shall have food to eat. The man will last me for a whole month, and the deer and the boar for two more; then the serpent will serve me a day; and let me taste the bow-string too.

ततः प्रवसुभुषापामिहं लिखातु कोहकर्षं जातु
 अन लादामीत्यका तथा कते सति हिते जायुक्त्वमे
 उत्पत्तितेन धनुषा इदि निर्भिष्ठः सर्वीर्वर्वाः यज्ञवला
 यतः । यतोहं ग्रामीणि कर्त्तयः सम्बोगित्यगित्यादि ।
 तथा च । यहाति बहम्माति तदेव धनिनोषनं । यद्ये
 चूतस्य कोडन्ति दारैरपि धनैरपि ॥ किंच ॥ यहाति
 विशिष्टेभ्यो यज्ञामाति दिने दिने । तस्मे विज्ञमहं मन्ये
 सेव्यं कस्यापि रक्षसि ॥ जातु किमिहामीमतिक्षान्तोपव
 र्हनेन ॥ यतः ॥ नाप्राप्यमभिवाङ्मन्ति नहुं केच्छन्ति यो
 चितांशापत्सपि न मुद्भान्तिनराः पर्णितयुहतः ॥ तत् सर्वे
 सर्वदा तथा सोत्साहेन भवितव्यं ॥ यतः ॥ शास्त्रावधी
 त्यापि भवन्ति मूर्षा यज्ञु कियावान् पुरुषः सविदान् ।
 सुचिन्तितश्चाषधमातुराषां न नाममावेष करोत्वरोग्नां ॥

अब तम पुरुषम कूदाते एह आवाहनमन्त्रहित धनुश्चित चर्देल
 हिला थाई ईहा कर्लिया ताहा कर्लिल । परेह न्नायूर वर्णनाहिंडि
 ले धनु हमद्ये लागिया से दीर्घरब पक्षपत्र पाहेल । अतएव
 आमि बलि सक्षय अवश्य कर्लिबेक किन्तु अतिशय सक्षम
 कर्लिबेक ना । ताहा कहियाहेन मृत व्यांकर झीतेओ थने
 ते अन्य लोकेया झीड़ा कर्ले अतएव याहा देख ओ याहा
 थाओ सेहे धनवानेह धन अपर विशिष्ट पात्रके याहा देख
 आर पुतिदिन याहा भोजमकर सेहे तोमार धन आमि

ऐ जानि मत्तुवा काहार ओ भोगा धम राका कर बहा हडक
बंगुति झारा हईमाहे ताहार वर्णने कि पुर्योजन येहेतुक
जानि लोकेरा अप्पांध वस्तके अभिलाष करिबेना मठ वस्त
के शोक करिते हृषा करिबे ना विपर्तिते ओ मुख हृष्टे
ना सेहेतुक हे मिथुनिरुक्त्र उसाही हैवा येहेतुक
शास्त्र अध्ययन करिया ओ मुख हृष्टे पूक ब ढळा करे सेहु
पतित देवन पूर्चिति और्धनामवाजे रोग दूर करे ना !

But, in the first place, let me try that which is the least savoury. Suppose, then, I eat this catgut line which is fastened to the bow: saying so, he drew near to eat it; but the instant he had bit the gut in two, his belly was ripped open by the spring of the bow; and he was reduced to the state of the five elements.

Besides: What a rich man gives, and what he consumes, that is his real wealth, when he dies, other covetous men will sport with his riches, and with his women.

That I esteem wealth, which is given to the worthy, and what is, day by day, enjoyed; the rest is a reserve for one knoweth not whom.

Then, at present, what is the purport of this excessive use of the force of words to exemplify?

Men of philosophic minds do not long for what is not attainable, and are not willing to lament what is lost; neither are they wont to be embarrassed in times of calamity.

Follow this practice my friend and be content.

Those who have even studied good books, may still be fools. That man is learned, who reduceth his learning to practice. That medicine is well imagined, which doth, more than nominally, restore the health of the afflicted.

ଆମ ଉତ୍ସାହ ବ୍ରହ୍ମିତେବୁ ଶାନ୍ତିଜୀବନ ଅତ୍ୟନ୍ତ ଓ ଗୁଣ କରେଲା
ଅକ୍ଷେତ୍ର ହତୋପରି ହିତ ଓ ପୁରୁଷ କି ଘଟ ପଟ୍ଟାଦି ପୁକାଶ
କରେ । ସେଇ ହେତୁକ ଏଥାଲେ ହେ ଯିତ୍ର ଅବହାବିଶେଷେ ଶାନ୍ତି
କର୍ତ୍ତବ୍ୟ ତୁମିଇହା ଓ ଅତ୍ୟନ୍ତ କଟ୍ଟ କରିଯା ଜାନି ଓ ନା ଯେହେତୁକ
ଜ୍ଞାନା ଓ କୁଳନ୍ତ୍ରୀ ଓ ବ୍ରାହ୍ମଣ ଓ ମନ୍ତ୍ରୀ ଓ ମେଘ ଓ ଦସ୍ତ ଓ ଚୂଳ ଓ
ମନୁଷ୍ୟ ଓ ନଥ ଏ ସକଳ ହାନଚୂତ ହଇଲେ ଶୋଭା ପାଇଁ ନା ଇହା
ଜାନିଯା ବୃକ୍ଷିମାନ୍ ଲୋକ ସ୍ଵଜୀବନ ପରିତ୍ୟାଗ କରିବେମା ଏ କାମୁ
କଷେତ୍ର ବାକ୍ୟ ଯେହେତୁକ ଶିଂହ ଓ ସଂପୂର୍ଣ୍ଣ ଓହ୍ନୀଇହାନା ହାନି

जागे करिया याँस भावाते हैं काक ओ कापूकव ओ दृग इहाजा
मज़े । परिष्वेषा भावा करियाहै रीरेष-ओ परिष्वेष कि
भद्रेष किबा विदेश येदेश आशुर कर्रे स्थे है देशकेरै
भाववलेते जय कर्रे दस्त ओ नथ ओ लाजूल एहै सकल अन
ये सिंहेर से ये बने याँस भावाते हैं मठहडीप्पेतेर गङ्ग
कर्णक आगमान शिपासा निरूपि कर्रे ।

'The precepts of philosophy effect not the least benefit to one confirmed in fear. To a blind man, of what use is a lamp, although it be burning in his hand?'

After all, added the tortoise, it is best to be satisfied in this region of good and evil destiny.

I cannot agree to that, replied Hiranyaka.

Since it is written:

A prince, a woman of high rank, a priest, a counsellor, a cloud, teeth, men, hair, and nails, never prosper by leaving their native places.

Conscious of this, the wise never quit their native country. This however, is the speech of a weak man; replied Manthara.

Since others write:

Lions, elephants, and brave men, leave their country and prosper; while ravens, cowards, and deer remain in theirs, and perish.

To a hero of a sound mind, what is his own, and what a foreign country; wherever he halteth, that place is acquired by the splendour of his arms. He quencheth his thirst with the blood of the royal elephant, even in the forest, which the lion teareth up with his teeth, and his claws the weapons of his feet.

अपरव ॥ अप्रहाया उत्तमीर्गवस्तुयानि जो
 वितः । किञ्चित् कालोपभोग्यानि योवनानि वनानि
 च ॥ अपरव ॥ उत्तर्व नातिष्ठेत सा हि धार्मैष
 लिप्मिता । गर्भादुत्पतिते अल्ली मातुः प्रस्त्रंपतः कल्पौ ॥
 अपिच ॥ सखे येन शुक्लोद्धतार्हसाः शुक्रास इरितो
 छताः । मध्यूरास्त्रिविता येन स ते वृत्तिं विधास्यति ॥
 ॥ अपरव ॥ सतां रहस्यं शृणु मित । अनपत्यर्जने दुर्बल
 तापयन्ति विपन्निषु । मोहयन्ति च सम्मतौ कर्मणाः
 सुखावहाः ॥ अपरव ॥ अर्जुवं यस्य विज्ञेहा वरं तस्य
 विरोहिता । प्रसादनाहि पहस्य दूरादसर्वं वरं ॥
 अतः । यथा आमिषमाकामेयचिनिः आपहैर्भुवि ।
 भद्र्यते वज्रिके नक्षेकावा वर्ष्य विज्ञान् ॥ * * *

এবং মেষচ্ছায়া ও খনের প্রেম ও মুক্তি শস্য ও জীব
 শৌরণ ওধন এ সকল কিঞ্চিৎ কাল উপতোগেন্ন বিষয় ।
 অপর খনের নিমিত্তে অত্যন্ত চেষ্টা করিবে না কেহেতুক
 বিধাতাই তাহা সৃষ্টি করিয়াছেন কেননা গভৰ্হিতে জীব
 জন্মিলেই মাতার দৃঃই স্তনের দুর্ঘ করে এবং হে নিত্র ষিষ্ঠি
 হংসকে শুল্ক করিয়াছেন আর শুকপঙ্কিকে হংসিবর্ণ কর্তৃ
 য়াছেন আর যুরকে যিনি চিত্রিত করিয়াছেন তিনি তো
 মার বৃক্ষ বিধান করিবেন । আর হে নিত্র উত্তম মোক্ষেন
 দের ব্রহ্মস্য শুন অর্থোপার্জনে দুঃখ জন্মায় আর নষ্টে
 তাপ জন্মায় আর সম্পত্তিতে গাহ জন্মায় তবে অর্থ

कि पुकारे सुखदारक हय अपन धर्मानुष्ठानेर मिमित्ते
याहार धमचेटा। ताहार निश्चेष्टता भाल येहेतुक कर्मेर
पुकारनहैते दूरे थाकिङ्गा स्पर्शमा कला भाल। येहेतुक
येवन पकिङ्गा आकाशे आमिरतोजन करे आर बायेङ्गा
पृथीवीते आर कृत्तिमेना जलेते तोजन करे तेमनि
एই जकल लोक धमवान !

Observe,

The shadow of a cloud, the friendship of wicked men, new corn, women, youth, and riches, are to be enjoyed but for a short time.

Again:

Man should not be over-anxious for a subsistence, for it is provided by the creator. The infant no sooner drop-peth from the womb, than the breasts of the mother begin to stream.

My friend:

He, by whom the geese were formed white, parrots are stained green, and peacocks painted of various hues,—even he will provide for their support.

Attend also, my friend, to these secrets of the wise men.

How are riches the means of happiness; in acquiring they create trouble, in their loss they occasion sorrow, and they are the cause of endless divisions amongst kindred!

It were a blessing, for the sake of virtue, if he, who bath a lust of gain, were deprived of desire. Where there is a splashing of dirt, it is good not to meddle, and to keep far away.

As meat is devoured by the birds in the air, by the beasts in the field, and by the fishes in the waters; so, in every situation, there is plenty.

अन्यथा ॥ राजतः सुखिष्ठारमेश्वरतः कुम्भारदपि ।
 गच्छन्ति वर्त्तनां नित्यं पृथ्वीः प्राणभृतामिव ॥ तत्त्वा चित् ।
 अन्यानि क्षेत्रवज्ञले किन्तु दुःखमतः परं इच्छा गच्छन्ति
 तोत्तमाच्छित् यच्छान् निवर्त्तते । अन्यथा ॥ खातः गृषु ।
 एनं सापदसुखमं लक्ष्यं इच्छेण रक्षयन्ति । लक्ष्यगतो
 यथा स्थित्युक्तमादेत्तम् चिनायेत् ॥ तृणां चेह परम्परा
 ला कोदरिङ्गः कर्द्दक्षरः । तस्यास्तेत् प्रसरोदत्तेदास्य
 गिरसि स्थितं ॥ अपरक्ष ॥ यद्यदेवहि याज्ञकैत ततोत्ता
 अच्छा प्रवर्त्तते । प्राप्तेष्वार्थतः सोर्वस्तो वाच्छा निवर्त्त
 ते ॥ किं यज्ञना यम पश्यातेन यज्ञेव सहाच कालो
 गीयतां ॥ यतः ॥ आमरणान्तः प्रह्याः कोपाक्षान्
 शुद्धभृत्याः परित्यागात् निःसङ्काशवन्ति चित् गहामगां ।

अपर ग्रामाहैते एवं जलहैते एवं अधिहैते एवं
 चोरहैते एवं खलहैते ओ खमिलदेव शर्वदा उत्त्र येमन
 शब्दहैते पुणिलदेव शर्वदा उत्त्र एवं पूर्वशम्भू यशोर्व
 ईहार परम दूःख कि याहाते ईहानूरुप सम्पत्ति हय मा आर
 याहाते ईहा ओ निवृत्ति हय मा हे भूतः आर शम धम अति
 दूर्जति धम लाइले कठेते रुका हय आर पुण्डरमेव धाश
 मृत्युत्तूल्य ने हेत्तुक धम चित्ता करिबेना धन विषये तृका
 परित्याग करिले के दरिद्रु के धनी यहि तृकार शाल येन
 अबे दाना नाथार उपर धाके । अपर विषयके यत याहा

कर्ये तर्हि पुरुष रथ विद्वन् प्राणं हर्षेति ताहा हर्षेते
वाहा निरूपि आव आवाह अमेक गक्पाते कि पुरुषोऽव
आवामि सहित एधामे काव वापन करयेहेतुक उत्तम
लोकेन दिपेन पुरीति मरणं पर्याप्त थाके आव लोध
अत्यन्न काले षट् हय आव परिभ्यगं सहस्रहित हय !

The rich man hath cause of fear, from the magistrate, from water, from fire, from the robber, not less from his own people, even as from death the living.

In this life of many troubles, what pain is greater than this;—Desire without ability, when that desire turneth not away!

Man should consider this: that riches are not easily acquired; when acquired, they are with difficulty preserved; and that the loss of what hath been acquired, is like death.

Be not therefore anxious for wealth.

Were the thirst of gain entirely forsaken, who would be poor; who would be rich? If way were given to it, slavery would stand upon the head.

Whatever a man should long for, from that his inclination turneth away. He, whose inclination turneth away from an object, may be said to have obtained it.

But why so much upon this subject; let us beguile the time together in amusing conversation.

Men who are acquainted with their own nature, pass their days, until the period of death, in gladness, free from anger, in the enjoyment of the present moment, unmindful of the world, and free from apprehension.

द्रुति चुवा लघुपतनकोड्हुते धन्योसि गन्धर चर्वा
शांघुण्णोसि ॥ यतः ॥ समाश्व रत्नां नित्यगापदुहर
शहमाः नजार्गा पहुमधारां नजाए धुरन्धराः ॥ शांघः
सएकोभुवि भामवारां उत्तमः सत्पुरुषः सधन्यः ।
वसार्चिनोवा घरणामतावा भाग्यविभक्ताविसुखाः
प्रपान्ति ॥ अब महेष्ठले सेहाहारविहारं कुर्बाचम
सन्तुष्टाः सुर्ख गिरपन्ति आचिचाङ्गनामा शृणु केनापि
आपित्ताचाक्षय नित्यान्तप्रादादायान्तं सूक्ष्मव
स्तोक्य भयं संचिन्य गन्धरोभस्त्र प्रविडोमूर्धिक्षम विषरं
यतः काकोपि उड्हीय वृद्धमारुद्धतालालघुपतनकोड्ह
सुदूरं निरूप्य भवहेतुर्म कोप्यापातीयालोचितं पदा
न्तरसगादाक्षय मुनः सर्वे गिरिला तत्त्वेष्वविज्ञा ।

ईहा गुनिला जय् गठनक कहिज्जहे महार भूमि धन्या भूमि
पुर्णवित्तुणविशिष्ट येहेत्तुक उत्तम लोकेन्द्रेन्द्र उत्तम
लोकहे विपक्षार्थयोग्य ईहाते दृष्टोत्तु पक्षपतित इतिल
इत्तीह उक्षारकर्त्ता । पूर्विते ननुव्योरुद्देव भथो केवल
सेहि पुर्तिति सेहि महू सेहि संपूर्कय से धन्या याहार
निकटे याचकेन्द्रा एवं श्रवणापथ लोकेन्द्रा निराश हैरा
विमूर्ख हैरा ना याहा । अनुरुर भाहारा एहि पुर्कारे आ
पन्नर ईहाते आहार विहार करत समुष्टे हैरा गृथेते
यास करो परे एक दिवस चिक्कालाना भूमि बोन बास्ति

कर्तृक तात हैमा नेखाने आसिना मिलिल पर्ने आगत
मृगके देखिना तर जडावना करिना महर अले पुविटे
हैल आर उद्गुर गर्भमध्ये पेल आर काक ओ उडिना बृके
आरोहण करिल ताहार पर लघुणतमक अतिद्गुर पर्यात
देखिना भर्ने कारण किहुई आईले मा ईहा आलोचना
करिल पश्चां काकेन बाकेयते सर्वे पुनर्वार आसिना
सेहै हाने मिलिना बसिल !

O ! thou art a worthy person, Manthara, observed the crow,—a place of confidence, and a being for protection !

The good are always ready to be the upholders of the good in their misfortunes. Elephants even are wont to bear the burthens of elephants, who have sunk in the mire.

Again:

He is one in this world worthy to be praised of mankind, he is a great and a good man, from whom the needy, or those, who come for protection, go not away with disappointed hopes, and discontented countenances.

In this manner did they pass their time; and, contented with their particular food, they dwelt happily together.

After a while, one day a certain deer, by name Chitrāngā, who had been alarmed by some one, came there with his heart panting with fear, and was joined by the rest; but as they expected that he was pursued by something, which had been the cause of his apprehensions, Manthara went into the water, the mouse into a hole, and the crow flew to the top of a tree. Lāghū-patanaka looked on all sides; and being satisfied respecting their fears, they all joined company again.

मन्दरेवोऽस्मद्भूत सागते सेष्या उदकाधारारो
शुभूषतां यजायजानेन चन्द्रिदं यजापीक्षितां
विषाक्षोदृते शुभक्षयादितोऽस्मद्भूतां भरहनायतः
लवक्षिः यह सख्यनिष्ठानि । हिरण्यकोउदत् मिति तं
यायहसाभिः सह भवता एतेन मित्यत ॥ यतः ॥ यौ
रसं छतसम्बन्धं तथा वंशजमायत । रथितं यस्तंभवत
गिरं श्रेयं पतुर्विधं ॥ तदेव भवता समृद्धिर्हिंशेष
स्थोयतां । तच्चुत्त्वा कृष्ण यानन्देभूता येष्टाहारं
जल्या पानीयो योत्वा यज्ञायज्ञानरस्त्रायायामुषविष्टः
यद्य मन्दरेवोऽस्मद्भूते एतस्मिन्निर्जने बने केन त्वं
आसितः कदाचित् किं आयाः यज्ञरन्ति । भूमेवोऽस्मद्भूते

महल कहिल हे भूमि भूतेते आईले ईहा जिकागिया
कहिल आपन ईज्जाते जल तृणाहि आहार करह ए हाने
आवहान करिया एहे अमके नवानिक करह चिंता बलि
ठेहे आमि व्याधकर्त्तक द्राशित हईयाहि आपनकावहेल
श्रवणागत हईलाम आपनकामरिगेल महित नथा ईज्जा करि
ठेहि । हिरण्यक बलिल हे मित्र तूमि आमामरिगेल महित
अनेक कठेते मिलियाह येहेत्तुक मित्र चारि गुकार इस्त
ताहा कहियाहेल औरु अर्धां फूआहि आर कृत्यनव
अर्धां बाहार महित मित्रता करा यार गुकवानुक्तमे
मित्र आर व्यासनहईते इकित एहेत्तुक आपनि एथाने

आपम् पूर्वे म्याम् थाकुम् ताहा उनिमा हरिष आहुरित
हैरा आपम् इहाते आहार करिमा अल पास करिमा
अल नविधिते बृक्षहास्ते बसिल अनश्वर महर कहिल
हे मिर मृग एই निर्जन बने काहाकर्त्तक ऊमि भीत हईराह
ए व्यंगे कथन कि व्याख आईसे मृग कहिल।

Health! friend deer, said the tortoise, thou art welcome. Mayst thou find provisions to thy heart's desire in this situation! may this forest never be rendered the property of a master!

To this the deer Chitrāngā replied,— I was alarmed by a hunstman, and I am come to you for protection. And I wish also to cultivate a friendship with you. Sir, said the mouse,—Your friendship with us is accomplished without much trouble.

For,

Friends are said to be of four distinctions: one's own offspring, a connexion, one descended from the same genealogical series, and one whom we may have preserved from misfortunes.

So let us dwell together, added the mouse, without distinction. The deer, upon hearing this was rendered happy. He ate of what was his usual food, and having drank some water, he laid himself down in the shade of a tree which grew in the stream. Friend deer, said the tortoise Mānthārā, by whom wert thou alarmed? What, are there huntsmen coming to this desolate forest? There is some very important news, said the deer, which I will communicate.

अस्ति कश्चिद्गविषये एकमात्रं दोनाथा नरशतिरिग्विज्ञप्त
ज्ञापारज्ञामेणागत्य अम्बुधानामदीनोरे सुमात्राविन
षट्कोपर्न्ते आत्मा तेनाचागत्य कपूरसरः समीपे
भवितव्यगिति व्याधानां मुखात् किन्नदनो यूयते गद
वापि प्रातरपस्ताने भयहेतुकगित्यात्मा व्यावसर
कार्यमारभ्यतां तप्तुल्वा कूर्माः सभयमाह जनागत्या
न्तरं यज्ञानि । काकसृष्टावस्थि उज्जवन्तावेदमनु । मतो
प्रियरखफोविहसाह जनागत्यान्तरे प्राप्ते भन्नारस कु
मालं स्वले वच्छतः कः प्रतीकादः ॥ जगः ॥ व्यभाँसि
अहमन्त्रूपां दुर्गं दुर्गनियासिगां । सभूमिः ज्ञापदादीनो
राज्ञां मधी परं वल्लं ॥ स्वसे ज्ञापनमनकागेमोपदे
गेम तथा भवितव्यं । लर्ण धीस्त्रा व्यावस्थाः पीडित
कुपकुमला । विकृप्तोभवेद्यसी त्वं तपैव भविष्यसि ॥

कलिक्षेत्रे कल्पाहर नामे भूपाल आहेस तिनि विशिष्ट
करिते आगिन्हा चमुतागा नदीने तीरे कट्टेक नंगुह करिसा
रान करितेहेन प्रातः काळे तिनि आगिन्हा कपूर जळो
वर निकटे खाकिवेळ ऐहा वाथेर मुखेते असर्कति
आगितेहि लोहे हेतुक एथासेते व भजेव काळण ऐहा
विवेचना करिसा धारा कर्ववा हय ताहा करा । ऐहा आगिन्हा
कल्प ठीक हईसा करिस अना पूकरिपाते याई काक
एवं हरिण करिस ऐहेतुक परेव विशेषक धागिन्हा वगिल

अब्य हुदे गेजे महारेव महल कित्त इले याईरार कि
उपाय येहेतुक जगज्जन्त्र जल बड बल दुर्गवासिन दुर्ग
बड बल बाघादिर बस्तान बड बल राजार मन्त्री बड बल
संखा लंघुपतनक एह परामर्शेते सेहि प्रकार हईबे येमन
विकिपूण राजपुण कत्तक आपन श्रीर कुठकोरक मर्दित
आपनि देखिया दृःशी हईल तेमनि तूमि हईबा !

In the country, which is called Kalinga, there is a prince whose name is Rūkmāngana. He is just returned from his conquests of the countries about him, and has taken up his residence upon the banks of the river Chandrabhāgā. To-morrow early, he has resolved to come to the lake Karpūra. This I overheard from the mouth of one sportsman. Having investigated this affair, so much to be dreaded, let the necessary means be pursued for our safety. The tortoise, upon hearing these words, fearfully exclaimed,—I will flee to the water for protection! The crow and the deer said,—Be it so. The mouse, Hiranya-ka, laughed, and said: When Manthara shall be in the water, it will be good for him. It appeareth to me improper that he should be found crawling upon dry ground.

They say,

The strength of aquatrick animals is the waters; of those who dwell in towns, a castle; of lions, their own station; of princes, a minster.

But friend Laghū-patanaka, I hope by this advice, he will not suffer the regret experienced by a certain merchant's son, in beholding his wife caressed by a young prince.

मे अयुः कवमेतत् । हिरण्यकः कवयनि अपि
काष्ठकुञ्जविषये दीरसेनोनाम राजा तत्र वीरपुरुनाच्चि
न्नरे निवसति तेज तुरङ्गधस्तोनामराजपुर्वाभागयतिः
कृतः सच लहाधनसाहस्रः एकदा सनकर धार्यद्विति
प्रोढयौषनां सावन्यकलीं नाम वस्त्रिक्षेपवधुमास्तोकया
शास ततः सहर्ष्यं शब्दा शाराकुसामतिसास्याः कृते अ
दूती प्रेषितवान् ॥ यतः ॥ सन्मार्मसावदासे प्रभयनि
पुरुषसावदेवेन्द्रियार्था सज्जा तापद्वि पक्षे विमयमयि
सनात्साक्षते मानुषम् । भूत्याकृष्टमुक्ताः अयस्यवनता
मील्यक्षाकृष्टे याद्वज्ञोसावतीर्णां ग इदि परिष्वता
र्षाष्टवाङ्माः बतलि ।

ताहारा बलिल ए कि पुकार । हिरण्यक कहितेहे ।
काँकुन्द्र देशे बीरपूर नाम नगरे बीरसेन नामा एक
राजा थाकेन तिनि तुरङ्गवज नामे राजपूर्णके सर्वाधार
करिलेन ले राजपूर महाधमी ओ युवा । एक दिवन
आपन नगर त्रुमण करत अतास्त यूवती लाबण्य बठी नामे
बनिदपूर्णवधुके देखिलेन । अनन्तर आपन अटालि
काते गिया कामाकूलचित्त रहिया ताहार निमित्ते मृत्ती
पाठाइलेन येहेतुक ताबृपर्यास्त संपर्ख थाके आर
ताबृपर्यास्त पूकर इन्द्रियोंदेव गुहु हन आरताबृ
पर्यास्त यज्ञा थाके आर ताबृपर्यास्त बिन्न आलहन

कर्रे वारं पर्यस्त सुन्दरी नालिहिगेर दृष्टिकप अव्यर्थवाणि
पूर्कबेरहमयेना पड़े अन्यै वाणि कदाचित् व्यर्थो हय एवाणि
कथण व्यर्थ हय ना आर अन्यै वाणि वशनिर्भित धनुते आकृष्ट
हइला किञ्चहय ए शर जकपधनुते आकृष्ट हइला किञ्च हय
आर अन्यै तीर कर्णपर्यस्त गियामृतहय आर अन्यै शर्मेन
मानावर्पाखा थाके ए शर्मेन चक्षुर पाताइ नीजवर्णपाखा।

How was this? said they;—and Hiranyaksha recounted as follows:

FABLE VIII.

In the country of Kānya-kūbja there was a rājā, whose name was Vira-sēna, by whom his royal son, by name Turanga-vela, had been appointed yuva-rāja over the city of Vira-pūra. He was young, and possessed of great riches. Once upon a time, as he was walking about his own city, he saw a certain merchant's wife, who was in the very prime of youth, and was exquisitely beautiful. The young rājā being returned to his palace, with a heart quite occupied with love, sent a female messenger to her.

For,

A person will pursue the right way, will be master of his passions, will evince modesty, and will be possessed of affability, so long as his heart is not pierced by the irresistible arrows of a beautiful woman's eyes. Other shafts sometimes fail in their aim, but that is not the case with the above-mentioned; the former are drawn by, and shot from, a bow made of bamboo, the latter are drawn by, and darted from, the bow formed by the eye-brows; those are decorated with feathers of various hues, and these are likewise adorned with the feathers of the blue eye-lids.

सायिलावल्यवती नहवलोकनवत्तान् प्रभृति जरम्
 प्रहारज्ञरितवित्तात्तदेकहृयाभवत् ॥ तथा ह्युक्तं ॥
 न स्तोलासप्रियः कस्त्रित् प्रियादापि नविष्टते । नावकृष्ण
 मितारण्डे प्रार्थयन्ति नवं नवं ॥ कम दूलीवचनं शुद्धा
 लापत्तवत्तुवाच एह पतिग्रता कवलेत्तित्तपर्वे पति
 लाहुने प्रवर्त्ते ॥ यतः ॥ सा भार्या या स्त्रे इत्था सा
 भार्या या प्रजावतो । तथा भार्या या पतिप्राणा सा भार्या
 या पतिग्रता ॥ न सा भार्येति बन्धुया यस्याभर्ता म
 तुच्छनि तुष्टेभर्त्तिनारीर्णं सलुडाः सर्वदेवताः ॥ भर्ता
 अस्यासुलान् द्रुतं शोलधर्मसमवित्तान् अग्निवाहिक
 जर्यादोभर्त्ता हि वर्णं लियाः ॥ ततोयस्यादिष्ठनि
 के प्राणेभरत्तदेवाहमविद्यारितं करोन्ति ।

एवं से लावण्यवती ओ ताहार दर्शन कण अवधि कामश्चरेत्त
 पुरामे उर्जारितास्तः करणा हैया तदैकचित्ता हैल । पश्चि
 तेमा ताहा कहियाछेन नारीरुद्दिगेर अप्निय केह नाइ प्रिय
 ओ केह नाइ येन्न गक्क काननेत्ते नूतनू घास सर्वदा अति
 लाष करेएइकपञ्चीलोक मूतनू पूकष सर्वदा बाह्या करे ।
 अनस्त्र लावण्यवती दूर्तीर बाक्य शुनिया कहिल आमि
 पतिबुता किपुकारे एই उर्तार त्यागकृप पाप कर्म्मपूर्वता
 हहै । येहेतुक ये झोग्ह बापारे निपुणा सेहि पत्ती ये
 झी पूर्ववती सेहि पत्ती ये झी पतिर प्रिया सेहि पत्ती ये झी

लाखी लेह पर्णी याहाके आवी तुळ मा हर ताहाके भार्याहि वलि ना आवी याहाके तुळ हर ताहान जकडा देव ताहि सज्जुळ भर्ता ये त्रीन् बुद्धाव ओ धर्मर पुश्पांसा कर्ले लेह उत्तमा येहेतुक अभि मिकठे प्राप्तमर्याद भर्त्ताहि त्रीनकक एहेतुक आवान प्राणनाथ याहार आज्ञा कर्लेन ताहाहि आवि विवेचना ना करिया करि !

She also, whose name was Lāvanyavati, having observed him, her breast was rent in pieces by the destructive arrows of the god of love, and she gladly became of one mind with him.—It is said,

Unto women, no man is to be found disagreeable, no one agreeable. They may be compared to a heifer on the plain, that still longeth for fresh grass.

Lāvanyavati having attended, to her words, made this reply —I am faithful to my husband, how can I then commit such a crime? For,

She is a wife, who is clever in the house, she is a wife, who is fruitful in children; she is a wife, who is the soul of her husband; she is a wife, who is faithful to her husband.

She is not worthy to be called a wife, in whom the husband delighteth not. All the gods are pleased with her, in whom the husband is happy.

That wife is best, who is praised by his husband for her good temper, and piety; for, the husband is the asylum of women; and of his honour the fire beareth testimony.

And according to this doctrine, I make it a rule to do whatever the lord of my life directs, without examination.

दूर्युक्तं सत्यमनगेतत् । लाभस्त्रवत्युवाच शुभे गत्वा
गेतत् । ततोदूर्तिकथा यथा तत्त्वं कर्त्तुरङ्गवलस्यामे
निषेदिति । तत्त्वामा त्रुरङ्गवलेवदीत् लाभिनामीय
सुनर्यषितयेति कर्त्तव्येतत् शक्तां । कुट्टिम्बाइ उपायः
किष्टर्ता ॥ यथा योक्ता ॥ उपायेन हि यत् शक्तां न तत्
शक्तं पराक्रमैः । शृणासेन हतोहसो नच्छता पहवर्णानाम् ।
दात्रपुरः पृच्छति कर्त्तव्येतत् । ता कर्त्तव्यति अस्ति ब्रह्मा
दण्डे कर्पूरतित्तकोनाम इस्ती तमवलोक्त लघुं शृणासा
दिनायन्ति य यथय केनाप्युपायेन विषये तदापार्थ
जेतदेहेन मासचतुर्दशस भोजनं भविष्यति तत्र एकेन
नृदृश्यासेन प्रतिप्लानं यथा बुद्धिप्रभावादस्य नरर्त्त
वाधयितयं अग्न्तरं सवधकः कर्पूरतित्तकषमीय गत्वा
आठाङ्गपाते प्रत्यक्ष्य उपाय देव हृषिप्रसादं कुरु ।

मूर्ती कहिल एकथा अतिसत्त्वा लाभग्यवत्तीकहिल ए बाका
दिश्चय नहा । अमन्त्रर मूर्ती याइया सेहें नकल त्रुरङ्गवलेन
जग्नुधे निवेदन करिल ताहा उनिया त्रुरङ्गवल बलिल तर्हा
आनिया समर्पा । करियबे इहा कि बग्पे हइबे । कृष्णी कहिल
उपाय करनताहा बिज्ञेना कहियाहेन येहेतुक उपायेते
याहा करिते शक्त हम ताहा बलेते करिते समर्थ हम ना ।
केमना कर्म पर्खे गमन करत शृगाल कर्त्तक हत्ती मझे
हइल । ग्राहपूर्ण जिज्ञासिल एकिपुकारा । कृष्णी कहित्तेहे ।

ब्रुक्कारणेते कपूरतिलक मासे एक हाती थाके ताहाके
हेखिया सकल शूमालेवा चिन्ता करिल असि एकोन उपा-
ल्लेते अर्ले तरे इहार श्वेतीरे आनालुदेरे चाँचि मासेर
तोजम हस्त ताहाते एक बृक्क जस्तुक पुतिला करिल ये
आसि बुक्कि पुताबेते इहार अर्ण साधिब । गर्ले ले
वक्कक कपूरतिलकेस्त्र मिकटे मिया अष्टाङ्ग पुणाम करिया
कहिल हे महामाज सृष्टि पुराह कक्ष ।

To this the messenger replied,—It is right; and Lāvanyaavati observed, that it was even so.

The messenger having heard the whole of what Lāvanyaavati had to say, reported it to Turangavala, who observed, that he would invite her with that dear husband of hers, and, in his presence, pay her great attention and respect. To this the messenger replied,—This is impracticable. Let art be used; for it is said,

That which cannot be effected by force may be atchieved by cunning. An elephant was killed by a jackal, by going over a swampy place.

How was this? demanded the rāja's son. And the messenger related the following story.

FABLE IX.

In the forest Brahmāranya, there was an elephant, whose name was Karpūratilaka, who having been observed by the jackals, they all determined, that if he could by any stratagem be killed, he would be four months provisions for them all. One of them, who was exceedingly viciously inclined, and by nature treacherous, declared, that he would engage, by the strength of his own judgment, to effect his death. Some time after, this deceitful wretch went up to the elephant, and having saluted him by bending his whole body, said, godlike Sir! condescend to grant me an audience.

इसी ब्रूतेकार्य कृतः सवायातः । सोऽयेदम् अमृकोर्ह
सर्वे धनवासिभिः पश्चभिर्विजिता भवत्सकारं प्रत्यापिता
अहिता राजा अवस्थात् न युक्तं तदवाढवीराज्येऽभि
षेष्ठुं भवान् सर्वसामित्र्युषेषोपेतानिष्टपितः ॥ अतः ॥
यः कुलाभिजनाचारैरतिशुद्धः प्रतापवान् । धार्मिको
नीतिकुशलः सखामी युज्यते भुवि ॥ अपरब्रह्म ॥
राजान् प्रवसे विन्देन्तोभार्या गतोपन । राजन्यसति
सोकेषिन् कृतोभार्या कृतोधनं ॥ अवश ॥ दर्शन्य
इव गूतानामाधारः पूर्विदोपतिः । विकल्पेषि हि पर्यन्ते
आयत न तु भूयतौ ॥

इती बलित्तेहे के ऊमि कोथा हैते आईला से कहिल
आमि श्वास समस्त बनवासी गंडगा मिलिया आपनार निकट
गाठाइयाहेनये राजावातियेके बास करा अनुपमृष्ट एই
हेतुक बनराजेयते अभिषेक करिबार निमित्ते नकल राज
बाकपेते युक्त आपनाके निकपण करियाहे । येहेतुक
कूलाचाराहिते अति पवित्र एवं बनवाम एवं धर्मित एवं
स्त्रामी से व्यक्ति पूर्णिवीते राजार उपयुक्ताओर देख पुर्वम
राजाके आनुय करिबेक पञ्चां चार्याके लिवेक अन

তুম ধনীরাজ করিবেক কেননা এই পৃথিবীতে রাজা না
থাকিলে কোথা তর্যা কোথা থম । অপর মেষ বেষল
যুক্তিহারা সকল পুঁজির জীবনোপায় এমনি রাজা সকল
জীবের আশুয়া মেষ না থাকিলে ও জীব সকল বাঁচে রাজা
না থাকিলে বাঁচে না ।

Who art thou? demanded the elephant, and whence comest thou? My name, replied he, is Kashudrā-buddhi, a jackal, sent into thy presence by all the inhabitants of the forest, assembled for that purpose, to represent, that as it is not expedient to reside in so large a forest as this, without a chief, your highness, endued with all the cardinal virtues, hath been selected to be anointed rāja of the woods.

It is said,

He who, by walking for ever in the ways of those who are preferred, is exceedingly pure, of a noble mind, virtuous and just, and experienced in the rules of policy, is worthy to be chosen master of the earth.

Observe again:

Let a man first choose his king, next his wife, and then acquire riches; for without a king, of what use are wives and riches in this world!

Besides:

The lord of the land, like the clouds, is the reservoir of the people; for when the clouds fail, do they not find succour in their king?

नियतविषयवर्त्तीं प्रायसोहस्रधोलाजलि परमघेशिन्
दुर्लभः साधुदुनः । इति पिक्कला या आधित वायने
या पतिसपि कुचलारी हस्तभीत्याभ्युपैति ॥ * * *
तथा सप्तवेदा न विचक्षति तथा इत्या सत्त्वरसा
नव्यतां हेतेन । इत्युक्ता उत्याप चक्षितः । ततोऽसौ राज्य
स्तोमाजडः कपूरतिष्ठकः मृगाज्ञवर्णना यादन्महापद्मे
निक्षेपः ततसेन हक्षिता उक्तं सते गृहात् किं चाधुना
विधेयं पद्मे निपतितोऽहं विष्ये पराहत्य पद्म । गृहात्सेन
विच्छिन्नं देव मम पुच्छकावसर्वम् इत्या उप्तिष्ठ यस्य
सदिपत्ति वज्रि तथा प्रवक्तः इतः तदनुभूयतासम्म
रहं दुःखनिति ॥ तदाचोक्ताः ॥ यदि वस्त्रज्ञनिरतोभविष्यति
भविष्यति । तथा वज्रस्त्याचीम् पतिष्यति पतिष्यति ॥

अपन ग्राहकद्वयेत्ते लोक पुनर आपन् उपयुक्त कर्त्त
कर्मे केनमा एहि पश्चाधीन संसारे नक्षित्र लोक दूर्गत ।
उत्ताष्ठाय द्विकृष्ण हन किंवा अक्षरीन ओ हम किंवा कर्म ओ हम
किंवा निर्धन ओ हम उत्थापि दण्ड उत्त्रेते कूलक्षी ताहाते
उपगता हन एहिहेतुक षे पुकार्मे लघसमय ना धाय ले
पुकार करिया महामाल शीघ्र आसून इहा कहिया उठिया
चलिल । उपन ग्राहकलोट्टेते शूक्र हइया एहि कपूर
तिमक नामे गज शूगालेऱे पथे धाहिते वृहृपक्षे पर्तित
हइल अनुस्त्र इत्ती कहिल हे वधु शूगाल एथन कि कर्त्तव्य

आमि गाके पड़िया मरि किन्निया हेथ शृंगार इस्य करिया
कहिए हे महाराज आमार लाजूल आलइन करिया उठ
येहेतुक आमार तूल्य लोकेर कथाते विषास् करियाहू
सेहेतुक अरकित दुःख अनुभव कर । पणितकर्त्तक
ताहा उठ हईराहे यहि जाखू लोकेरहेर सजेते आसक्त
हईबाई जबे गज्जन अमूहे पड़िवार ।

But,

In this world, which is subject to the power of one above, a man of good principles is hard to be found: for the most part, he performs his duty from the fear of the rod. Thus a woman of good repute, is obliged from the dread of the rod, to take him for a husband, who is weak, or unfortunate; sick, or poor.

Then, that we may not lose the lucky moment, continued the jackal, be pleased to follow quickly. Saying this, he cocked his tail, and went away. The elephant, whose reason was perverted by the lust of power, took the same road as the jackal, and followed him so exactly, that, at length, he stuck fast in a great mire. O my friend! cried the elephant, what is to be done in this disaster? I am sinking in a deep mire! The jackal laughed, and said,—Please your divine highness, take hold of my tail with your trunk, and get out! This is the fruit, added he, of your confidence in my deceitful speech.

They say,

As often as thou shalt be deprived of the society of the good, so often shalt thou fall into the company of knaves.

ततोपहाय है निजमें इसी झूला से र्भवितः । अतोर्ह वरी
नि उपायेन हि प्रश्नपत्रित्यादि ततः कुट्टिष्ठुपदेशेन
तं चातुर्घनामात्रं तत्त्वं स राजपुतः सेवकं चकार
ततोस्त्रै तेव एवं विचासकार्येषु लियोचितः इक्कहा
तेव राजपुतेण ज्ञानोपस्थितेन कलकरनात्तारधारित्वा
ग्रोत्तं चकारम्य बासनेकं तौरोत्रतं कर्त्तव्यं तद्वच
प्रतिराचनेकां कुलीनां युवतीमानीयं समर्पयत् तथा
अपोचितेन विधिना पूजयित्वा ततः स चातुर्घनः
तथाविधां नवयुवतीमानीयं समर्पयति परात् प्रश्नः
सन् दिनये करोतीति लिङ्गपत्रयनि सर्व तुरङ्गवक्तां
युवतीमासृष्टेष्व दूराद्व्याकरणाद्यन्वयन्तेः संस्कृत्य
द्वयकं इत्वा प्रस्त्रापयति ॥

अनन्तर महापात्रे पत्रितहस्तीके असूकेज्ञा उक्तणकरिताएँ
निमित्ते आनि वलि उपायेते ये कर्मा याय्य ताहा पर्वाक्षमे
कर्मा याय्य ना । ताहाय्य पर रुद्गिरीनि उपदेशेते से राजपुत्र
चाकदत्त नामा वणिक्पुर्वके भूत्य करित अनन्तर राजपुत्र
ताहाके सकल विश्वास कार्येते नियुक्त करितेन । एक
दिवस सेह राजपुत्र र्ष्ण ओ ब्रह्मेते निर्वित अत्रूण धारण
करिया सान करिते उपस्थित हैया कहितेन आजि अवधि
एक गासपर्यास्त आनि गोरोबुत करिब सेहेतुक पुत्रि
मात्रिते एक कुलीना युवती और आनिया देव से वीर

आदि वर्षोपवृत्त विधामे पूजा करिब । ताहार पर मे
चाकहत सेहु पुकार एक लवयुवतीके आलिङ्गा लम्पण
कर्ने लक्ष्य लुकायित हईग्ला इनि कि कर्नेम हहा निर
पण कर्ने से भूमध्यबल से शुभतीके स्पर्श ना करिङ्गा
हम हस्ते वज्र ओ अलकार ओ गदादुवा ओ चमकरणक पूजा
करिङ्गा इककके दिङ्गा पाठाईग्ला देन ।

After a few days, the elephant dying for want of food, his flesh was devoured by the jackals. I say, therefore, That which cannot be effected by force, &c.

The young rājā, by the advice of his messenger, sent for the husband of Lāvanyaavāti, and having treated him with great marks of attention, took him into his service, and employed him in the most confidential affairs. One day, when the young rājā had bathed and anointed himself, and was clothed in robes of gold, he said to the husband,—Chārudattā, I am going to give a feast to the goddess Gouri, which will last for a month, and this evening it shall commence. Go then, and, just before night, bring to me a young virgin of singular beauty; and when she hath been presented, she shall have due respect paid to her, according to what is ordained. Chārudatta did as he was commanded, and brought to his master such a young woman as he had described; and having delivered her, he privately resolved to find out how she was treated. The young rājā Turangavala, even without touching the damsel caused her to sit down upon a rich sofa; and having entertained her with costly presents of cloth and garments, and given her a keepsake, he instantly, dismissed her with a gaurd.

तथा विक्षुपेण तत् इष्टोपासनविकासेन सोभा
काञ्जनगामा सर्वभू सीखावतीं गमानीय सर्विता
तथा तुरफ्फवस्त्रां इष्टप्रियां लापस्त्रवतीं विह्वाय
शसम्मानमुत्याय निर्भरमालिङ्ग निमोलितातः पर्यन्ते
तथा तद विह्वास तदात्मेकं विक्षुपदिविलित
इतेति कर्त्तव्यतामूढः परं विषादमुपदतः यतो ह ब्रह्मीनि
तथां शीघ्रेत्यादि । तथा त्यापि भवितव्यमिति तद्वि
मावधनवधीम्यं महता भवेत् विमुक्तये तज्ज्ञामय
शुभ्रज्य गन्धरवस्त्रलितः तेवि हिरण्यकाशया सेहादगिर्षं
शक्त्यमाना गन्धरवस्त्रलक्ष्मिः । मतः स्वते गन्धर्व
क्षेमापि आधेन कामनं पर्यन्तता गन्धर्वः प्राप्तः

अनन्तर विक्षुप ताहा देखिया विशास करिया अनलोडेते
आकृष्टित्व इहैया आपन जी नीलावतीके आनिया समर्पण
करिय । सेहे भूरभवत अन्तःकरणेर पुर्या सेहे लावत्यव
तीके आनिया शीघ्र उठिया निर्भय आनिहन करिया पुर्य
गलोचम हैया ताहा र वहित पालक्षेते विशास करिय
ताहा देखिया कर्त्तव्याकर्त्तव्योते अविवेचक विक्षुप चिक
लिखित पूर्तिलिकारं पुर्य हिय हैया अतिवड विवर हैल
अन्तर्व आयि बलि विक्षुप आपनवधूर कृच गाजपूर्य
कर्त्तृक नर्वित देखिया तूथा हैल तेमनि शून्य हैया ।

महर ले हित्याका अवजा करिया बड़ भ्रेते मूर्ख हैरा
ले जलाशय त्याग करिया चलिल से हिरण्यक ओ नमून
त्यक ओ चिन्हाल स्नेहप्रयुक्त अवजल आशका करिया मह
म्मेल पञ्चांग गेल ताहार पर इले याहितेहिल ये महर
ले अब्रेते भुमण कर्वत कोन व्याधताहाके पाईल

Chārudatta observed all this:— So that, through the confidence created by this stratagem, his mind being biassed by the lust of gain, he fetched his own wife, and presented her to the young rājā, who upon beholding Lāvanyavāti, the darling of his heart, got up from his seat, and, quite forgetful who was present, began to embrace her; and at length, with his eyes half closed with extreme happiness, he led her to a sofa richly ornamented with strings of precious gems; whilst Chārudatta, the miserable husband, stood gazing at her, motionless as a statue. And thus was a fool, by his own contrivance, plunged into the greatest distress. Now, I fear lest a similar fate should befall thee, concluded the mouse..

Mānthara having attended to what had been said by the mouse, in great fear cried out,—My friends, I must go for security into the water. Saying this, he marched away, and Hiranyak and the rest followed him; but they had not gone far, before Manthara was seized by a certain sportsman, who chanced to be hunting about in that forest,

प्रायं ते महीना उत्ताप्त चकुषि वज्रा अनन् लोकात्
 चुत्पिपासाकुरुः समसाभिमुखं चक्रितः च चुत्पाप्त
 चक्रिकाः परं विदार्द न चक्रलक्षणुङ्गमुततः दिरक्षको
 विलपति । एकस्तु दुःखस्तु न यावदन्तं न चक्रान्धे
 पारमिवार्द्धस्य । तावहितीयं समुपस्थित वे हिङ्गेष्वर्णवा
 व चक्रलीभवन्ति ॥ लाभाविकं तु यन्मिचं नाम्नेवाभिज्ञा
 यते । तद्वांचिमसोर्हार्द्यापत्त्वपि न सुखति ॥ न भातरि
 न दारेषु न सोदर्ये न आवनि । विचारकाहकः पुर्णां
 यावन्मिवे लभावते ॥ इति सुज्ञविक्षिप्तेष्वाह्वा दुर्द्विष्ट
 ॥ यतः ॥ लक्ष्मीस्त्वापविचेत्तिनि कालान्तरा
 वर्त्तिश्चायुक्तानि । इहैव दृढानि लघुव तानि असा
 ल्लक्ष्मीव द्यान्तराणि ॥ अब वा इत्यसेवित् ॥

ताहाके पाईज्ञा धरिज्ञा उठाईज्ञा धनुते बाहिज्ञा त्रुमण
 करत शुम्पुष्ट कृष्ण ओ पिपासाते व्याकूल हैज्ञा आपम
 गृहेर आभिमूर्खे चलिन । अनन्तर मृग ओ काक ओ उद्धुक
 वड विषम हैज्ञा पञ्चां गेल । तृप्त्र विष्णुक विनाप
 करिते लागिन समूद्रेर पारे याओज्ञा येमन असाध्य
 ऐमनि एक दृश्येर शेर ना पाईते आमार वित्तीर्दुःख
 उपहित हय केन्द्राहिन् उपहित हैले अमर्जन अमेक
 हय लाभाविक ये मिज्ज से भाग्येत्तेहि मिले वेहेत्क

ले अकृतिम् यिदता विग्रहालेते ओ शास्त्रमा आत्माविक
मिलेते लोकेन्न यत प्रुत्यन्न इन्न तत प्रुत्यन्न माताप्ते
इन्न मा एवं ल्लीते इन्न मा एवं जहोरन्ने इन्न मा एवं
आपनाते ओ इन्न मा । ईहा वारशास्त्राचित्ताकरित्ता कहिल
वशप्रबूक अवश्वास्त्र ईहलोकेतेहै मृक्त्वा कृष्ण इहेत

and who , finding himself hungry and fatigued, immediately fastened his game to the end of his bow, and turned his face towards home. The deer, the crow, and the mouse, were exceedingly sorry for this event; and Hiranyaksha expressed his lamentations in these lines:

Before I have attained the end of one trouble, boundless as the great ocean, still a second is ready to succeed! How many misfortunes come upon me for my faults!

A friend, who is so by nature, is the gift of providence. Such unfeigned friendship is not extinguished, even in misfortunes.

Men have not that confidence in their mothers, in their wives, in those of the same womb, nor in their own off-springs, as in one who is a friend in principle.

In this manner having lamented the fate of the tortoise, the mouse continued, crying out,—Oh! how hard is my fate!

By me have been experienced, even here, as the fruits of the state of existence, in some certain birth, the good and evil shut up in time, which are the seekings of the offsprings of our own words.

कायः सविहितोपादः सम्बः पदगावदी । समा
वदाः सायणाः सर्वमुत्तादि भूर् ॥ पुनर्दिश्चात् ।
थोकारातिग्रथवाणं प्रीतिविच्छामाजने । केव रत्नमिर
सृष्टं मित्रमित्यहरहयं ॥ किं ॥ मित्र प्रीतिरसायन
जयनयोराभन्दनं चेतसः पात्रं धन् सुषुङ्कुःस्थोः सह
भवेत्तिवेष तदुर्संभं । ये चान्ये सुहदः सहदिसमये
इत्याभिलापाकुस्त्रासे सर्वच मित्रनि तत्त्वगिरपदाया
मुतेषां विषत् ॥ इति वज्र विलाप्य हिरण्यकशिखाऽप्त
लघुपतनकावाह यापद्य यापेवनाऽप्त निःसरणि
तावन्मन्त्ररं गोष्ठितुं यद्मः किष्टां ॥ तादूष्टुः सवरं
कार्यमुच्यतां । हिरण्यकोष्टुते चिचाह्नोजस्तसमीपं गत्वा
कृतमिव आत्मानं दर्शयनु ॥ * * * * *

श्रीम आदर्श मृत्यु अर्थात् श्रीम गुह्य कर्त्त्वे अवश्य
मृत्यु हय आदर्श मन्त्रात्तिर्त्ते विपत्तिर्त्ते हाम अर्थात् गन्तव्य
हैले अवश्य विपत्ति हय आदर्श धनाद्विर्त्ते ममागम्है अप
गम अर्थात् धनाद्विर्त्ते हैलेै अवश्य नष्टे हय एই प्रकार
यावत् अन्यावस्था नकल दर्थर । पूर्वान्न विवेचना करिया
विलग शोक ओ शब्दूत्तम्भ हैले रक्ताकर्णी एवं पूर्तिर्त्ते
विश्वामपात्र रक्तवर्प मित्र एই अकर युठि के गृष्टि
करियाहे । अगर ये मित्र चक्रवर्म्मेर पूर्तिर्त्ते परन्तेर
हाम ओ तिर्त्ते आदर्शमनक ओ सूख मूखेर पात्र ने मित्र

दूर्जि. अम् ये धनाकार्कि मित्र से संपत्तिकाले सर्ववै
मिले भावान्नदिमेव यथार्थ बूर्भिवार्ण निमित्ते विपक्षिह
कठिपाद्यन्वयक । एगुकारे अमेक लोद्दु करिङ्गा
हिरण्यक चिकाह ओ लघूपतमके बलिल यावृपय्यस्तु एह
व्याध बदहैते निर्गत मा हस्त से पर्यन्त महमके हाड़ाहैते
श्वर कर भावान्ना दूर्जि जम बलिल शीत्यु परामर्शकह । हिर
ण्यक बलित्तेहे चिकाह जल समिधिते गिङ्गा आपमाके
मृतशरीरमेव म्याह देखाउन ।

The body is compounded with disorders, the state of opulence with calamities, advantages with disadvantages! Thus every thing is produced with a companion who shall destroy it.

Having again pondered for a while, he exclaimed,
By whom was constructed that jewel of a word, the monosyllable FRIEND, that dispeller of fear the harbinger of grief, and the confidential repository of our joys?

But,

A friend, who is a pleasing collyrium to the eyes, the delight of the heart, and a vessel in which may be deposited both joy and sorrow, is hard to be found.

All other friends, tainted with the lust of gain, are every where to be found in times of prosperity; but adversity is their touchstone.

Hiranyaksha having in this manner greatly lamented the fate of his friend, said to the deer Chitrāṅga and the crow Laghupatanaka,—Let our efforts be exerted for the deliverance of Manthara, before the hunter departs from the forest. Let us, said they, be instructed in what we should do. Let Chitrāṅga go near the water, said Hiranyaksha, and feign himself senseless and dead, and

काक्षस तत्त्वोपरि लिपा चक्रा लिपि विशेषहेतु नून
 मनेन सुन्धकेन तत्र कल्प्य परित्यज्य स्मरांसार्चिना
 दत्तरं कल्प्यते हैं मन्त्ररस वर्णने हेत्यानि समाप्तिः
 सुन्धके भवत्त्वां प्राप्तायित्य विशेषहेतुकानकाभ्यां
 शीघ्रं कला तदालुडिते वति स आपः जान्तः पापोप
 दीप्ता तरोरपत्तादुपकितः तत्त्वानिधं सुन्मपत्तन् ततः
 कर्त्तरिकामादाय प्रहृष्टमनाह्नानिकं चक्रितः तता
 न्तरे विरणकेनाक्षय यन्त्ररस वर्णने हिते स दूर्क्षः
 दत्तरं असाध्ये प्रविनेन सहवासारबद्धते त आर्थं विशेषहेतु
 उत्पाप प्राप्तायितः प्रत्याक्षय सुन्धको जावत्तदत्तर
 जापानि तापन् कूर्मा यवस्त्रविकल्पत् । ३०३०*

काक भाद्रार उपरे खाकिङ्गा ठोटे करिङ्गा औच्छाउक
 अबे निश्चय एই व्याध ने हामे कल्पके झाँधिङ्गा मृग
 मांसेर निमित्ते बराते याइबे भाद्रार पर आभि महरेव
 बर्जन हेदम करिब व्याध मिकठे आईबे तोमरा दूजने
 गलाइबा । अन्तर चिराह ओ लघूगत्तमक बराते गिङ्गा
 सेइकप करिले पर सेइ लूकक्षुआत रहिङ्गा जलपान
 करिङ्गा बृक्षेर मूले बसिङ्गा । सेइकप मृगके देखिल ।
 अन्तर कातन लहिङ्गा गुक्कुमचित रहिङ्गा मृगेर मिकठे

अस्ति ईशोमधे हिरण्यक आसिना अस्त्रजल वर्जन हेतु
कलिम ने कहा शम्भु अवाञ्छे पुरेषकर्त्तिल ऐ हिरण्य
ले है बाधके निकटे आसिते मेधिया उठिना पावाहैल !
लुक किनिना वथन गाहेर उताते आहैल वथन कुर्जके
द्वा देखिना भावना करिल ।

Let the crow appear as if he were pecking at him; when the hunter, spying a deer, and longing to taste of his flesh, will be overjoyed, and so laying the tortoise upon the ground, will run to secure him. In the mean time I will gnaw asunder the cords by which Manthara is confined. The deer and the crow did as they were instructed immediately. The hunter being thirsty, laid the tortoise upon the ground, and having drank some water, sat down in the shade of a tree, when he discovered the deer in the situation above described. He concluded, that he had been killed by some sportsman, and pleased with his good fortune, went towards him with a knife in his hand. In the mean time Hiranyaka contrived to loosen the cords by which Manthara was held; who finding himself at liberty made haste into the water; whilst the deer seeing the hunstman approaching, started up and ran away. The hunstman then turned back, and repairing to the foot of the tree, and not finding the tortoise there, he began to reflect in this manner:

उचितमेवेतत् नमासभीज्ञकादिषः ॥ अतः ॥ पोधुवाहि
परित्यज्य अधुवाहि निषेदते । धुवाहि तस्य नश्यन्ति
अधुवं गुणमेव हि ॥ ततोसौ सकर्मवशाद्विवाचकर्त्त
अविक्षः ॥ कर्त्तव्याग्नि च निषाणि दुर्बलानि वनानि
च पद्य कर्मपतिर्द्वामूषिकेष विलोपितः ॥ मन्त्ररा
दयः सर्वे त्यक्तापदः सास्यानि गत्या विवाचुत्तमात्मिताः ।
अब राजपुत्रैः शानन्दचेतोग्निः सर्वे तत् शुत् सर्वे ते
सुलिङ्गः सम्यग्वाचकान् चिर्द्वयः समोहितः ॥ विष्णुगम्भी
गाय एतापामा भवतामभिष्ठितं वन्यज्ञं अपरमवी
रमनु । *-*-*-*-*-*-*-*-*-*-*-*

तत्त्वा तत्र विवेचना मा करिया कर्त्त वर्ति ये आग्नि ले आग्नार
व उपशुक्ति इ बठे येहेतुक ये लोक अनिश्चित विषयके
परित्याग करिया अनिश्चित विषयके छेष्टा करेता हार
निश्चित विषय नष्ट हर अनिश्चित विषयत नष्ट हैं याहे
अवस्था ऐ वार्ता वास्तवान्मै गेल । अत एव दूर्घट वस्तके
व विज्ञ करिवेक हेथ व्याखकर्त्त्वक वह कूर्म श्रेष्ठ मूर्ख
कर्त्त्वक दोषित हैं । अहमपूर्वति दक्षजे विष्णुतीर्थ
हैं यां आग्नि यादे याईया शुखेते आकिल ।

परं गायत्र्यम् आङ्गार विद्वते वे नवन उविजेन
ठारात्। नक्ते गुणा दहेनेम सहेहेतुक आवाङ्गमेन
चिनिवित गम्पूर्व दहेन। विष्णुशर्मा वगिजेन एहि पुन
देते तोषावदेन वाहित गिरि दहेन अना उ वहि दहेक!

I have been served right, said he, for not having been more circumspect.

He who forsaketh a certainty, and attendeth to an uncertainty, loseth both the certainty and the uncertainty, together.

So having said this, he returned home disappointed by his own folly. Make friends, therefore, both strong and weak, as you see how the tortoise was released from the bondage of the hunter by a rat. The tortoise with the rest remained together in mutual happiness.

The rājā's sons, then said,—We have all been greatly entertained; and now is completed what we first wished for. May every other of your Highnesses inclinations, replied Vishnu-Sarma, be accomplished like this!

लिखं प्रायुत वज्रावनपर्वतीः वज्रावनां ॥
 भूपालाः परिपालयन् वसुधा भवत् लकर्णे स्थिताः ॥
 जातां मानवतुष्ये सुखनिर्वाचित्वात् वः । वज्रा
 र्वं कुरनां अमस्य भजनां चन्द्रार्चन्द्रामविः ॥ इति
 शिवदेवम् शिवलाभोनाम् प्रवनकवाचंशः वज्रामः ॥

হে সাধুসাকেন্না তোমরা শিবকে পাও আর জনসকলেন্না
 সম্পত্তিকে পাউক আর গ্রাহাসকল অনবন্ত বকীয় ধর্মে
 ধাকিন্না পৃথিবীকে পুতিপালন করুন আর মৌচা মাস্তিকা
 ষেমন পুরুষের মনের শত্রুবের দিমিতে হয় এমনি দীভু
 বিদ্যা সৎপুরুষের চিত্তের পরিত্রোবের দিমিতে হটক ।
 আর তপ্তবান শিব লোকসকলের মজল করুন ।
 ইতি শিবলাভ কথা সমাপ্ত ।

May you, ye good! find friends in this world! May Lakshmi be for ever to be found! May princes, resting upon their particular duty, govern and protect the earth!

May the conduct of those who act well afford pleasure to the mind! By words alone no one is great. May he, on whose diadem is a crescent, cause prosperity to the people of the earth!

THE END OF THE MITRALA BHA.

॥ चतुर्थ सुहङ्ग्रेहः ॥

कव राजपुत्राजदुःखार्थ मित्रसामः अुत्सापदसा
मिरिदानीं सुहङ्ग्रेहं ओतुमिच्छामः। विष्णुशम्भैवाच।।
सुहङ्ग्रेहं ताधत् गृष्णुत वस्यायमाचः शोकः ॥ पर्वमानो
महाकेहोहनेन्द्रवृष्टयोर्वने । पिशुनेनापि कुञ्जेन अमुकेन
विनाशितः ॥ *०*०*०*०*०*०*०*०*०*०

अमच्छ लाक्ष्मणमेहा वलिलेन हे उद्ग्रा आमग्रा विवरांड
उनिलाम गम्भुति गृहज्ञेर उनिते हैला कवितेहि विष्णु
शर्का वलिलेव तोमग्रा गृहज्ञेर उम वाहाग्रा पुष्टव ल्लोकेन्न
अर्थ एहे अद्विष्टते लोडी अथ थम शृगाल कठूकि जिंह
ও बलीबर्जेन्न बर्जनशाल अठिश्न प्रेम घट्ट हैन।

C H A P. II.

THE SEPARATION OF A FAVOURITE.

HAVING, Sir, said the young princes, heard *The Acquisition of a Friend*, we are now anxious to be informed of what respects *The Separation of a Favourite*.

Attend then, answered Vishnu-Sarmā, and you shall hear concerning the separation of a favourite; of which these lines are an introduction:

In a certain forest there subsisted a great and increasing friendship between a lion and a bull, which is destroyed by a cruel and very envious jackal.

राजपुत्रैरत्नं कामनेतत् विष्णुशर्मा कवयति अस्मि
इतिलापते सुवर्द्धकली नाम नक्ती तत्र वर्षमानोनाम
वर्णिक् निरसति । तस्य प्रचुरेऽपि वित्ते च परान् वन्धुनति
सहस्रान् समोद्य पुनर्पूर्वद्विः करसीधेति नातिर्भूत
॥ यतः ॥ अधोधः परम्यतः कस्य महिमा नोपदीयतो उपर्यु
परि परम्यतः सर्वएव इरिद्वति ॥ चपरम् ॥ इत्याहापि
करः पुज्योपस्थाप्ति विपुलं धनं । शशिनसुखवंशापि
निर्द्वनः परिभूयते ॥ अन्यत्र ॥ अद्यवसायिनमस्तु दैव
परं साहस्रास्त्रं परिहीनं । प्रमदेव वृद्धपति नेत्रत्युपम्बु
द्धोतुं स्त्रीः ॥ किं ॥ आस्त्रसं लोकेवा सरोनिता अन्न
भूमिवासस्य । सन्तोषेतिभीरत्वं वस्त्राघातानहत्या

झाजकूमारेन्ना कहिलेन एकि पुकार विष्णुशर्मा बिजिते
हेनाहकिषणपथे शूरर्णवती नामे एक मग्नी आहे ताहाते
वर्णमाम नामे एक वर्णिक वास वरै ताहाऱ्य अमेक विभव
धाकिते ओ अन्य॒ वाज्ञवदिगे ऐश्वर्यवान् देखिला पून
र्वाऱि धन वाडान कर्तव्य एই बूळि हैले येहेत्कु आपन
अपेक्षा कूदु लोकके देखत काहाऱ्य महत्, ना वाढे आम
आपन अपेक्षा वडु लोकके देखत मकल लोकेहे दरिद्र
हय । अपर याहाऱ्य अमेक धन धाके से लोक बळघू
हैले ओ पूजनीय हय चम्द्रेर तुळ्य वंश हैले ओ दरिद्र
लोक अपमानित हय । अपर युवती जी येमन बळ

पत्तिके गुह्य करिते बाला करेना एवंनि अव्यबसारी
ओ अलस ओ दैवप्रग्न ओ साहसरहितपूकषके सम्पत्ति
संगृह करिते अभिलाष करेना ! आर आलस्य ओ जी
मेवा ओ कम्पता ओ अम्भामेव ल्लेह ओ परितोष ओ अति
श्वर भव एই हय महस्त्रम् प्रतिबरक हय ।

How was this? demanded the rājā's sons; and Vishnu-Sarmā relates the following story:

FABLE I.

On the southern road is a city, by name Ratnavati, where used to dwell a merchant's son, who was called Vardhamāna, though possessed of abundant wealth, seeing others his relations very rich, his resolution was, that his own greatness should still be increased. They say;

Greatness doth not approach him, who is for ever looking down; and all those, who are looking high, are growing poor.

Again:

Even a man who hath murdered a Brāhmaṇa is respectable, if he hath abundant wealth. He may be of a race like that of the moon, still, if he be without riches, he will be despised.

Lakshmi, like a young woman an old husband, doth not like to take unto her one without energy, the idle, him who trusteth in fate alone, or the man who is become destitute by his own extravagance.

Idleness, the worship of women, the being afflicted with disorder, a foolish partiality for one's own native place, discontentedness, and timidity, are six obstructions to greatness.

॥ यतः ॥ सम्यहा उत्सुकं गच्छोमयनि लक्षणायि
यः । छन्दोविधिर्वर्त्ये न वर्द्धयति तस्मै ताँ
॥ अपरम् ॥ निरलाहं निरालन् निर्विर्यलिङ्गलन् ।
मात्रं सीमलिली काषित् अन्तेत् पुरुषीष्टम् ॥
तथा चोर्क ॥ अस्यव्यवैव लिङ्गेत् सम्यं रघेदगच्छात् ।
रघितं वर्द्धयेत् सम्यक् पृष्ठं ताँर्द्धेषु किंचिपेत् ॥ यतः ॥
अलभ्यनिर्ज्ञतोऽर्थयोनार्द्धस्य प्राप्तिरेव । सम्यसा
प्तरघितस्य निधेत्य रुद्धं विनाशः ॥ अपि च ॥ अवर्द्ध
मानस्यार्थः काले सम्यव्योमज्ञनवत् रघुनेति ॥
अनुपभुत्यमानस्य लिङ्गयोनवत् सः ॥ तथा चोर्क ॥

येहेतुक बेमनुष्या अत्यन्न सम्पत्तिते आपमाके रहन्न
करिल्ला मासे इहात्ते आमि एहे बुरि ये विधाता आपमाके
कृत्तृत्य आमिला ताहाऱ्य सम्पत्ति आर्य बाडाम् ना । अपर
उत्साहग्रहित ओ आमद्वग्रहित ओ पराक्रमग्रहित ओ शब्द
पक्षेत्र आहाहज्ञक एतामृश पूर्णके कोनह नाही ना जाहा
उक । विज्ञ कर्तृक ताहा कर्थित आहे अप्पाण्य ये धन ताहा
पाहिवार चेटा करिवेक पुाण्य ये धन ताहा चौलाहिहिते
रङ्गा करिवेक रङ्गित ये धन ताहाके नाना पुकाऱे बाडाहे
वेक वर्धित ये धन ताहा संकरेते व्याप्त करिवेक ।
धनसंबङ्गे अप्पाण्यधन पाहिवार निघिते चेटा करै ये

लोक ताहार खेल पुणि हर जस शिधिर ओ इका दा
कळिले आपमि ताहार माश हर . आर मली वेमद
अत्यन्न व्याघ्र हळेकालेते कळ पायर एहे रुग्ण अवर्जित
अर्ध अत्यन्न व्याघ्र हळेकालेते माश पायर . ये अर्ध
तुळयमाश दा हर से निष्पुर्णोऽर्थ ह ताहा कथित आहे ।

**He, who thinks himself well provided for by small pos-
sessions, will not, in my opinion, have them increased
by the creator of the world.**

**May women be unable to bring forth a son, who shall
not exert himself, who is discontented, weak, and giving
pleasure to his foes.**

'It is also said,

**A man should try to obtain what he hath not, having
obtained it he should keep it with care, what hath been
preserved he should increase, and being increased he
should give it away at places of holy visitation.**

**From the endeavours of one who longeth for what he
hath not got, resulteth the acquisition. Property which
hath been acquired, not being taken care of, wasteth
of itself.**

**Riches which are not recruited, like a collyrium, by
ever so small an expenditure, are in time reduced to
nothing; if they are not appropriated, they are useless.**

धनेन किं योज ददाति जानुते वक्तेन किं अस्ति प्रियम्
वाधते । अतेन किं योज एव धर्ममाचरेत् किमाचका
योज जितेन्द्रियोभवेत् ॥ यतः ॥ अत्र विन्दुनिषातेन
क्रमशः पूर्वते घटः । स हेतुः सर्वविद्यार्थी धर्मस ए
धर्मस ए ॥ दामोपभोगहिताहितसायस यान्ति वै ।
सकर्मकारभस्त्रेष चक्षुष्टिपि न जीवति ॥ इति लक्ष्म्य
मन्दकसज्जीवकनामान्ति उष्मौ भुरि निषुज्य । ब्रह्मडं
नामाविधश्चयपूर्वं छत्रा वासित्येन नतः काम्हारं प्रति
॥ अन्यत्र ॥ अस्त्रस्य तथं इष्टा वस्त्रीकर्त्य ए वस्त्रं ।
अवश्यं दिवसं कुर्यादानाश्चयनकर्मसु ॥ यतः ॥
कोनिभारः सर्वासां किं दूरं अवसाधिसां । कोविदेकं
विद्यासां कः परः प्रियवाहिसां ॥ * * * * *

ये बादेष्व ओ दा खाय ताहार धने कि पुर्योजन षे बैलिके
दमन ला बरे ताहार पर्यात्र मे कि पुर्योजन ये पूर्णामूठास
ला करे ताहार अध्ययने कि पुर्योजन ये जितेन्द्रिय ला हम्म
ताहार शरीरे कि पुर्योजन । येहेतुक अत्र विन्दुपत्नेते
येमन क्रमेते घट परिपूर्ण हम्म एই कप सकल विद्या ए धर्म
ও धनेय क्रमेते बृक्ष चय । दान ओ तोग बातिरक शाहार
दिवस सकल यार से कानारेर जातार न्याय खास थाकिते
ও जीवित नम्म । एইচित्ता करिया मन्दक सज्जीवक नाम दुइ
वलीबद्धक शकटे योजना करिया नामा पुकार दुबोते

शक्टं परिपूर्णं करिया वाणिज्यं कर्मिते काञ्चीरुद्देशे गेत् ।
अपरं कालिरुनाशं एवं उत्तेन्द्रनेत्रं बृहि देखिया दानं एवं
पाठं एवं वाणिज्यादि कर्मेते दिनं निरर्थकं करिबे ना
षेहेतुकं बलवानेत्रं तान् कि व्यवसायिन् दूरं कि गुणवानेत्रं
विदेशकि पुरुषताविन् परं कि ।

What hath he to do with wealth, who neither giveth nor enjoyeth? What hath he to do with strength, who doth not exert it against the foe? What hath he to do with the holy law, who doth not practice virtue? What hath he to do with a soul, who doth not keep his passions in subjection?

By the fall of drops of water, by degrees, a pot is filled. Let this be an example for the acquisition of all knowledge, virtue, and riches.

He, whose days are passed away without giving or enjoying, puffing like the bellows of a blacksmith, liveth but by breathing.

These were the cogitations of the merchant; who, accordingly took two bulls, the one called Sang-jivaka, the other Nandanaka, and having yoked them to a cart loaded with sundry precious articles, departed for Kāsmira,

Again:

Having beheld the decrease of a collyrium, and the collected heap of the white ant, a man should spend his days, which are not to be retarded, in acts of charity, and the study of virtue.

What is too great a load for those who have strength? What is distance to the indefatigable? What is a foreign country to those who are skilled in science? Who is a stranger to those, who have the habit of speaking kindly?

कर दक्षतास्तु मुर्गमालि भवारसे पश्चीवकोभय
आनुग्रीष्टितास्तमालोक्य वर्णमाऽचिन्तयत् ॥ करोनु
लामनीनिष्ठा अवसायासितस्तः । फलं पुगक्षदेशास्त
अद्विधेर्गमयि स्थिते ॥ किन्तु ॥ विद्याय सर्वथा हेषः प्रदूहः
शर्वकर्मणां । तत्कादिक्षाप्रस्तुत्य एष्ये विद्विर्विधी
यतां ॥ इति सक्षिन्त्य यज्ञीयक तत्परत्य वर्णमामः
युक्तः स्वयम्भर्मापुर नाम नवर नत्वा नहाकायमव्यहरणम
जेका समानोय धुरि निषेज्य अवित्तकानः सुझीवकोपि
कर्त्तव्य कवयमयि द्वुरब्दे भर नत्वोत्त्वितः ॥ यतधा निषापस्त
पवोराह्या वर्णतात् पतितस्त ए तत्केषादि इत्यस्त
शास्त्रमर्माविर रख्या ॥ नाकासे विषते अनुविर्विधः
अरमेतरपि कुमारेन्द्र चंसुष्टः प्रामकासोन शीघ्रता ।

अनेक शुद्धपर्वनामे भवान्नद्ये प्रमम कर्त्तव्य ताहार शज्जीवक
उपुपर हैराना पक्षिल ताहाके देखिया वर्णमान चिन्ता करिय
शीतिज्ज लोक इत्तत्तो व्यवसाय करक किञ्च ऐहार कर्म
पूनः ताहाइ यह बाहा विधातार ममे बाके किञ्च नक्षत्र
कर्त्तव्य विश्व ये विश्व ऐहा नर्त पुकारे ताज्ज लैहेषुक
विश्वाके परित्याग करिया शाखा कर्त्तव्ये निरि विधान कर्मा
ऐहा तावना करिया शज्जीवकके लैह छाने परित्याग करिया
वर्णमान पूनर्वाय आपनि धर्म पूर्वमानग्रंगिया बृहृ शज्जीव
एक अम्य शज्जीवर्कके आसिया तार बोलया करिया चलिल ।

अनुस्तुति सर्वावक ओ कोर्दि पुकारे तिनि खुर्रेते भव
करम्मि उठिल येहेतुक अगाधजलेते अपि ओ गर्वत्तहैते
गतित ओ तक्ककक्त्तर्क दष्ट इहारम्भेर मर्जके परमाम्
रुक्षा कर्ने । शत्रू शरेते विच हैले ओ पुणी अकाले
मर्ने दां कूशाग्नेते स्मृष्ट इहामा कालप्राप्त हैले बाँचे ना ।

As they were going over the forest, called Sudurga,
Sang-jivaka fell down and brake his knee; seeing which,
Varddha-māna meditated in this manner:

One acquainted with men and manners may exercise
his endeavours here and there; but, after all, the fruit
will be whatever is in the will of providence.

But,

Hesitation should be abandoned as the opponent of
every action; whence, having forsaken hesitation, let
success attend the performance.

Having thus determined, Varddhamaṇa quitting Sang-
jivaka went to the city, called Dharma-pura, and brought
from thence another bull of great bulk. He yoked him
to the cart, and having packed up his goods, pursued his
journey. The poor bull Sang-jivaka, by resting his whole
weight upon three feet, contrived to get up; for,

The destined age of every one defendeth the vitals of
one plunged into the water, fallen from a precipice, or
bitten by a serpent.

Although a person is pierced by hundreds of arrows,
yet his vital spirits do not forsake him at an unseasun-
able time, but when his destined period comes, he dies
even by the touch of a straw.

वरचिनं तिष्ठति देवरचिनं सुरचिनं देवहनं विशेषाणि ।
 औषत्यनामेऽपि एमे विशेषज्ञिनः हातप्रयत्नोऽपि मृदे न
 जीवति ॥ गतोऽदिगेषु गच्छत्यु पञ्चीवकः सेषाहार
 विहारं लक्षा वरण्यं भाग्यग् इटपुष्टाङ्गोदलवाद्यनाद
 तथिन् एमे पिङ्गलानामा सिइः सभुजोपाञ्जितराज्य
 सुखननुभवद्विवसनि । तथा चोक्ता । नाभिषेकोन संसारः
 सिंहस्य विषते सूक्ष्मः । विकमाञ्जितराज्यस्य सायमेव
 सूक्ष्मेन्द्रना ॥ एवेकदा विपासाकुलितः पानीयं पात्
 अनुगामकश्चनवक्त् तेन चतुर्व चिह्नेनानुभूतमकाल
 अनग्निर्जितमिव सञ्चीवद्वर्दितमवावि तच्छुला पानीय
 अपीला वायकिनः परिवृत्य उस्थानमायत्य किनिदग्नि
 त्यासोवपर्वत्यांशो विषतः ॥ ४० *० *० *० *० *०

अन्तर्गत कठ्ठक अग्रकित व्यक्ति ओ दैवतकित हैले थाके
 अन्तर्गत कठ्ठक दूसरवरपे ग्रकितव्यक्ति ओ दैवतत हैले
 अष्ट हय कामनेते तात्त्व अमाखव्यक्ति ओ बाँचे गृहेते
 वहु करिले ओ बाँचे ना । अमराग्र कएक दिम मेले
 गले अग्रोदक आपन ईक्षाते आहार विहार करिला
 अग्रद्यो फुमण करत हृष्टपृष्ठोन हैला शब करिल । लैऐ
 बलेते पिहल नामे एक निंह आपन बाह्यमोपाञ्जित
 गाजा नुधानुत्तर करत बास करे । ले कर्था गतिसेवा
 कहियाहेस् बे नुदेला निंहो अजिथेक करे ना मान काल

त कर्मे दा किञ्च आपादि पराक्रमार्थित नाडेयस्त्र मृक्षेषु व
पास्त्र । लेहि सिंह एक दिवस भूकार्त हैसा जलपान कर्मि
वारु निवित्ते यमुनारु तीर्ते गेल लेहि सिंह ऐ हामे अकाल
मेष्टपर्जन्येर न्यास्त्र नशीबकेरु शब्द उनिल ताहा उमिला
जलपान न, दरिला सत्त्व रहैसा किरिया आपन र्हामे
आशिला ए कि इहा आलोचना करत चूप बरिला थाकिल ।

He who is neglected by his friends liveth, if protected by fate; and he who is gaurded by his friends dieth, if forsaken by fate. Thus the helpless person who is exposed in a forest liveth, while he who is protected at home dieth.

In a few days, by feeding well upon what was most agreeable to him, he grew plump and full of spirits; and as he wandered about through the tracks of the forest, he made a great bellowing. In this same forest, there resided Pingalaka, a lion, in the full enjoyment of the pleasures of a dominion acquired by the strength of his own arm; for it is said,

There is no ceremony of anointing, or inauguration, performed by the other animals upon the lion. To be head of the beasts is the natural right of him, who subdueth the kingdom by his prowess.

One day, the lion being thirsty, went to the river Yamunā to drink of its waters; when, hearing the bellowing of Sang-jivaka, a kind of noise he had never heard before, and which to him appeared as dreadful as the unseasonable roaring of a could, he turned away without drinking, and went back to his abode trembling with fear; where he stood silently meditating, what it could be.

यथा तथाविष्णुं करठकहगवाभ्यानस्तु गवि
मुकाम्भां शून्याक्षाभ्यां इत्थः स तथा विष्णु हङ्गा हग
वाभः करठकभाई रसे करठक किमित्यथ उद
कार्षी रामी पामीषमयीत्वा सचकितोमन्द मन्दम
पतिष्ठते । करठकोब्रूते सिंच हमगवाभ्यानसे गाम्य
सेवेन ए छियते यदि तथा भवति तर्हि किमनेन
स्त्रामिचेष्टानिहृष्णेनासाक्षं पतस्यामेन राज्ञा विनाऽप
दापेन चिरदिवसमयधीरिमाभ्यामायाम्भां नह हङ्ग
नुमूल ॥ अपरज्ञ पश्य ॥ सेवणा यन्मिछ्छिः सेवकैः
प्रश्य यम् द्वात् । लामद्वयं यज्ञरोरस्य मूढेष्टादपि हारिर्भ
॥ अपरज्ञ ॥ श्रीतवातामपक्षेयान् यहले यान् यरा
यिताः । तर्हमेलापि मेधावी तपक्षम्भा सुखी भवेन्

इहार नन्दिपूर्व करठक दम्भक नूहे श्रुत्यान निष्ठके नैर
पुकार देखिन । ताहाके नैर पुकार देखिना दम्भक करठक
वाके बगिज हे मिल करठक एहे जगपानाथा' राजा केस
जल पान ना करिया चीत हैराना आत्मे अवहान करिते
हेन । करठक बगिज्ञे नै नै दम्भक आमार घटे ऐहार
लेवाई करा यास ना यदि ताहा हङ्ग उवे ए बामीर चेष्टा निक
गणे आमारदेन कि पुर्योजन येहेतुक एहे राजाकर्त्तुक
अपराध व्यतिरेके आमरा अवकाश आउ यज्ञदिम बड़ुँथ
गाइयाहि । आर ए देख तूतोरा लेवान बाजा थदेहा करठ

वाहा कर्गे भाहा देख शरीरेर ये आत्मा भाहा ओ मूर्ख
कहुक हारित हम प्रपन पराश्रित लोक शीत ओ बातास
ओ झोम्हेते ये लेश सहजरे बुद्धिमान लोक भाहार
एकांशेते ओ तपस्या करिया सुखी हम।

In this situation the rājā having been discovered by two jackals, sons of his minister, Karataka and Damana-ka, the latter said to the former,—How is this, my friend, that the lion, although thirsty, has not drank his usual draught, and stays at home so dull and dejected? Friend Damana-ka, replied Karataka, in my opinion we ought not to serve this same rājā any longer; and that being the case, for what purpose should we investigate his motions, when we have served him so many years and experienced nothing but trouble?

See what is done by serving by those slaves who are covetous of wealth! And see also what liberty the body is deprived of by those fools!

Again:

Those who are the dependents of another suffer cold, and wind, and heat, and fatigue! A wise man with a portion of it could do penance and be happy.

॥ आश्रम ॥ एवाक्षरावायापास्ते वहवादनपृणिता।
ए पराधीनता वाताहे वै जीवन्ति के एता ॥ अवरथ ॥
इहि गच्छ पतोऽनिह वह गोपं समाप्तर । एवावायागह
यस्तःकीउन्नि पनिमोर्धिणि ॥ किंवा ॥ चतुर्थैवासाध
कल्पलौभिरिव स्तपं । आवा संकल्पं संकल्पं परोपकर
क्षीक्रमाः ॥ किंवा ॥ पा प्रहल्येव वयसा निषत्यगुपावपि ।
क्षानिगोपज्ञ मन्त्रन्ते हठिनानपि सेवकाः ॥ अवरथ ॥
गोपान्मूर्त्तिः इवजगद्दुर्बातुसोऽस्त्वकोवा । वानदा
भीर्यदि न सहते प्रापद्वागाभिजाताः । पृष्ठः पार्श्व
वक्तवि नियत टूलःसाप्रदलमः सेवायर्थः परमदहनो
दोक्षिणासपावद्यः ॥ विशेषत्व ॥ १०८०८०८०८

अपरपरेव अनधीन ये जीविका एहि उद्घोर शक्ति वाहाना
पराधीनताके पाइवाहे ताहाना यहि दौड़े उबे के नज़ि
जाहे । एवं आईन याओ पक्ष उठ मोमावलम्ब कर एहि
प्रकार आशाकप फुहेते पुष्ट याचकेन्द्रमेव नहित यजवा
लेना कीका करो । जान बेश्या वेमद धम पाइवार निश्चिते
वेश विद्यास करियार आगम शल्लीयके परेव उपकार करें
आमि मृत लोक अनन्तातेव निश्चिते वेश करियार आगम
शरीरके परेव उपकारक करें आर अपविहेते ए
परेव अतीव उच्छ्रव चक्षु ये आमिन मृष्टि लेन्हिके उत्तोरा
दक करिया राने । अपर लेया एवं अतीव उत्तोर

बोमिल्लहर उ अर्थात् केशदा यदि बोमेते थाके उवे
ताहाके मूर्ध बले यदि बाकगटु हम उवे ताहाके पापम
बले किना बहताबी उवे यदि कमा थाके उवे ताहाके
ठीक बले यदि किछु नह्य ना करे उवे ताहाके प्राप्त
अन्तिजात बले यदि समीपे बैसे उवे ताहाके असत्य
बले यदि दूरेते थाके उवे ताहाके मृदु बले विशेष

So far life is worth having: to possess a livelihood without constraint; for if those who dwell under the authority of others live, pray who are the dead?

Come, go, fall, rise, speak, be silent! In this manner do the rich sport with those needy men, who are held by the gripe of dependence!

Fools for the sake of gain, as harlots do, dress themselves, and dress themselves, to become the implements of others!

Farther:

Servants, that their master may not be in a passion, strictly obey his very look, which, by its nature, is variable,

If he is silent, he is stupid; if rich in words, a madman; or an empty prattler; by patiently submitting, he is a coward; and if he will not suffer patiently, for the most part, he is an artful fellow. Seen on one side, he is an errant rascal, and if standing at a distance, he is not to be found. The duties of servitude are extremely profound, and impracticable, even to Yōgis.

Here is another very particular picture of a servant:

श्रहमयुद्धतिष्ठेतोर्जीविगदेतोर्विमुद्धति प्रायाग् । दुष्की
यति सुखहेतोः कोगूढः सेवकाद्याः ॥ दग्धकोद्धूते निष
सुहृष्टा ननसापि नेतत् कर्त्तव्य ॥ यतः ॥ कर्त्तव्य नाम न
सेष्यन्ते यद्यगः परमेश्वराः अपिरेषैव ये तुष्टाः पूर्यन्ति
मनोरचाग् ॥ यत्त्वा पद्मा ॥ कुलः सेवा विहीनामां चाम
रोद्धूतसन्ददः । उद्यापवस्थप्राजिवारचारिणी ॥
करठको द्वूतं तथापि दिग्मगेनासाकं आपारेष ॥ यतभा
यायापारेषु आपारः सर्वादा परिहरणीयः ॥ पश्या अप्या
पारेषु आपारं योनरः कर्त्तुं लिङ्गति ॥ ए भूमौ गिहामो
ते कोसोत्पादीष वानरः ॥ दग्धकः पृच्छति कर्त्तव्यान् ॥
करठकः कर्त्तव्यति अस्ति नवधदेष्वे धर्मारस्तस्मिन्दित
वसुधायां सुभद्रजनास्त्राकायस्येन विहारः कर्त्तुमारकः

इस इतिवार निमित्ते न उ इस जीवदेव निमित्ते प्रान परि
ज्ञाप करें त्रुत्ये निमित्ते दृश्यो इस अस्त्रव चाक्राइते
अन्य मूर्ख आग्र के । दग्धक विजित है विज कोस
पुकारे अमेते ओ इहा कर्त्तव्य नह घेहेत्क वाहाना दृष्ट
इत्तेष्व अनु कालेत्ते अनकामना पूर्ण करें अमन ये धनि
लोक ताहाना केव वक्त्रात् नेवा मम । आग्र देख
नेवारहिते चामरेते उद्धृत गम्भीर कोसा आर उद्धु
उ खेतद्व ओ गम्भ नेवा कोसा । कर्मटक विजित है
तथापि आग्रहमेव ए व्यापारे कि पुरोक्ष वे निमित्ते

अव्याप्तारेते व्याप्तार नर्पुकारे त्यज्य मेथ ये लोक
अव्याप्तारेते व्याप्तार करिते बाहुकरे से कीलोंगाटि
बानरेउन्यार नष्ट हइया भूमिते शस्त्र करे । हमनक
जिक्कासुतेहे ए कि पुकार कर्टक कहितेहे । मगथ
देशे धर्मरण्येर निकटे पृथिवीते गुडदत्त नामे
कारह केलिगृह करिबार मिमिते आरस्त करियाहिल

He humbleth himself to be exalted; for a living he expendeth his vitals; he suffereth pain to acquire ease. Who is then so great a fool, as he who serveth?

What thou proposest, my friend, said Damanaka, is by no means to be put in practice.

How! are not the mighty lords to be diligently served by thee, who, without delay, gladly fulfil the desires of the heart?

When do those without employ enjoy those elevated stations distinguished by the Chāmara, the white umbrella spread upon a lofty pole, the horse, the elephant, and the splendid litter.

Notwithstanding all this, observed Karataka, what have we to do with this affair? One should always avoid meddling with other folks' business. See what is said upon this occasion:

The man, who will have to do in matters with which he hath no business, may be repulsed and sleep upon the ground; like the ape, who drew out the wedge.

How was that? demanded Damanaka; and he related the following story:

FABLE II.

IN the country which is called Magadha, Subha-datta, a man of the Kāyastha tribe, had begun to build a theatre for an entertainment.

तत्र करपदार्थमानेकतास्य किञ्चिद्गुणातिनिष्ठा
काट्टसुखदृश्यन्धे कीरकं निधाय सुवधारेत् भूतं तत्र
वस्तवान् वानरयूपः जीउद्वेषोवान् रः काष्ठप्रेरितद्वयं तं
कीरकं इस्ताभ्यां भूत्योपचित्तः तत्र तस्य मुक्तद्वयं उम्म
मानं काट्टसुखदृश्याभ्यन्तरे प्रविष्टं बन्तरं सुवदहस्य
पस्तवाया नहता प्रयत्नेन तं कीरकं चाहाटवान् चाहाटे
ज कीरके चूर्चिताष्टदृश्यः पद्मत्वं जतः जलोद्दं ब्रह्मीनि
वापापारेत् वापारनित्यादि । इमलकोञ्चूते तत्त्वापि
त्तानिष्ठेतानिष्ठपवं सेवकेनावद्यं करत्तीयं । करटको
ञ्चूते सर्वसिद्धिकारे वहव निषुक्तः प्रधानमत्ती उक्तरोत्तु
यतोऽसुजीविना पराधिकारत्तर्वा यर्दवा न कर्त्तवा ।

ताहाते कगात बान्ना विद्यार्थ्यमाण एक उत्तर किञ्चित्पर्याप्त
दूहे खण्ड हैम्बाहिल ऐ खण्डस्मैर मध्ये सूखधान्न एक कीलक
निधान करिया गाँधिम्बाहिल ताहाते बानरेन पानक्षीडा
करितेहिल एक बानर काल प्रेरितेन न्याय सेहे काल
कके दूहे हाते धरिया बसिल सेहे काट्टस्मैर मध्ये
ताहार दूहे अग्नेकोष मन्त्रा हैम्बा पर्डियाहिल । अनन्तर
से बतावत चापलाहेतुक बड़ पुरासेते ऐ कीलक
टानिल कीलक आकर्षण करिले पर्ने दूहे अग्नेकोष बिदीर्ग
हैम्बा पर्फन्त पाइल एहे जम्हे आगि बलि ये लोक

अब्यापास्ते ब्यापार कर्मिते इत्था कर्मे ईत्यादिः
दमदक वलित्तेहे तथापि आमिन्न चेष्टा निकरण सेव
केन अवश्य कर्त्तव्य कर्मटक वलित्तेहे समस्त कार्येत्ते
नियुक्त ये पुरुषान् मन्त्री सेहे कक्षक व्येहेतुक तृत्येन्नहेत्ते
पराधिकारं चक्रीकोनं पुकारे कर्त्तव्य नहे।

One of the carpenters having with his saw cut some way through a piece of timber, put a wedge into the slit. In that place a troop of apes came playing tricks; and one of them as if directed by the wand of time, took hold of that wedge with his two hands, and sitting down, his lower parts hung within the slit. At length, from the natural giddiness of his species, with great difficulty he drew out the wedge, so that the boards closing, what was between them was entirely destroyed and he deprived of his life. Wherefore, I say,

The man who will &c.

For all this, said Damanaka, the concerns of the master should certainly be looked into, even by the servant. The prime minister, observed Karataka, being employed in the superintendence of all affairs, let him do it. An inferior should, on no occasion, interfere with the department of another; for,

परम । पराधिकारवर्षीं चः कुर्वन् सामिहितेष्वा ।
 स पिषीहति चीत्वा ताम्रभस्त्राजितो वचा ॥ इमनकः
 पृष्ठति कषमैतत् करटकोद्भूते अस्ति वाराहश्वां कपर्प्
 पटकोनाम रजकः स चामिनवयवल्लवा वधा सह
 चिरं निधुवमं छत्वा निर्भरमालिङ्गं प्रसुप्तः तदनकरं
 तद्गृहस्थापि हर्ष्टुं चौरः प्रपिणः तस्य प्राप्तने गद्य
 भोवदस्तिष्ठति कुक्कुरसोपविडोऽस्ति चतुर्दशः चान
 जाह सहे भवतस्त्रावद्य आपारचत् किञ्चिति त्वं तु चैः
 गद्यं छत्वा सामिवं न आप्त्यवि । कुक्कुरोद्भूते भद्रं
 गम पियोपल्ल चर्ष्टा त्वया न कर्त्तव्या त्वमेव किं न
 आगामि वया तस्याहर्निश्च महरणां करोमि यतोऽप्य
 चिराग्निपृष्ठोपलोपयोर्व न आपानि । * * * *

देख बै अब पुत्रूहितेहाते पराधिकार चक्रा कर्म्मने
 विषम इन्द्रेयम चौरकान्नेते पर्वत ताढ़ित हैमाहिल । एव
 नकपुर्ण करितेहे ईरा कि पुकार कलटक कहितेहे ।
 काशाते कपूरपटक नामे एक ब्रह्मक थाके से नव
 युवती बधुर सहित ग्राति करिया निर्भर आलिहन करिया
 मिद्दित हैयाहे उपरे ताहार घरेन दुवा सकल चूम्लि
 करिबार निमित्ते चौर पुबेश करियाहे । ताहार टेठा
 मेते एक गाधा झाधा थाके एक कुक्कुर ओ बसिया थाके ।
 अमर्त्य गाधा कुक्कुरके बलिल हे विज तोनार एहे

व्यापार भवे केस त्रुमि ट्रैक्टर्स्ट्रेटे प्रत्यक्षे ना जागा ए
कूकूर कहितेहे ताल आमार बर्मर चक्का तोमार कर्तव्य
बन त्रुमि इहा कि जान ना घेकपेते दिवा रात्रि आवि
ताहार पूर रक्षा करि घेहेतुक चिरकाल निर्वृत एवं कुक्कि
आमार उप घोगिता जाने न।

*He who shall meddle with the department of another,
out of zeal for the welfare of his master, may repent;
like the ass who was punished for braying.*

Damana ka enquired how that happened; and Kara-
taka recounted the following story:

FABLE III.

At Bārānasi there lived a washerman, whose name was Karṇura-pataka. Once upon a time, having spent the evening until it was very late in the agreeable company of his young wife he went to bed fatigued, and slept soundly. In the mean time, a thief got in with an intention to rob the house. In the court, there were an ass and a dog. The ass said to the dog, upon hearing the thief,— This is thy business; then why dost thou not get up, and by barking contrive to rouse thy master? What hast thou to do with my department? replied the dog. Thou knowest full well, how I watch and guard this house all day and night, and yet this master of ours doth not consider my merit;

नीताद्युम्नापि नदाहारहावे नव्यन्दरः अतोदिवा पितॄर
 इर्यनं सामिनउपजीवितु नव्याहारामवन्ति ॥ नर्हभोद्ग्रूते
 शृणु देवर्वर् । यावते कार्यकाले यः सर्विं भूत्यः सर्विं
 सुहृत् । यकार्यकार्यकर्त्तापस्त्रादितोष्यसौ सुहृत् ॥
 कुकुरोद्ग्रूते भूत्यान् संभाषेयतु कार्यकाले सर्विं प्रभुः ॥
 यतः ॥ चामिनानां भूतोसामिसेवाकां यर्जुसेवने ।
 पुनर्योत्पादने चैव न सन्ति प्रतिहसकाः ॥ ततो नर्हक
 सकोपमाह चरेदुच्छनते पाषीयांतं चहिष्ठौ सामि
 कार्यउपेषां करोषि भवतु तापत् यथा सामी जापरि
 अति तन्मात्रा कर्त्तव्यं ॥ यतः ॥ हृष्टतः सेवेदर्क्षं अह
 देव उत्तामनं । सामिनं सर्वभावेन परस्तोऽनन्दादया ॥
 इत्युक्ता चतीवसीलारक्ष्मद्भूतपान् ॥ ३०३०

सेहेतुक एवम आवास आहास दावेते अदाहस इत्ताहे
 येहेतुक दैद्यव्य र्षवव्याभिस्त्रेके भृत्येते चामिन अदाहस
 हस्त गर्भत बिजित्तेहे शुनरे वर्वर कार्यकाले याचका कर्म
 सेकि दास आस ले मित्रहेबा कि आज्ञाप्राप्त वा हठले ओषे
 जन अना क त्तर्वा व्यापास ओ कर्म सेहि मित्रकुकूर कहित्तेहे
 कार्य काले ये लोक भृत्येऱहिगके सत्तावा कर्म ले
 कि पुत्र येहेतुक आश्चित्तेऱहिगेर पोषणेते एवं चामि
 सेवाते एवं पूज्यानुष्ठानेते एवं सत्तान जन्मामेते पुत्रि
 निधि नाहि । अनस्त्र गाधा क्रोध कमिना कहिज अर्मे

দুর্দুরি ভূই পাশিং ষেহেতুক বিপজ্জিতে প্রতুকার্য্য উপেক্ষা
করিলি হউক যে প্রকারে স্বামী আমেন তাহা আবার
কর্তব্য । ষেহেতুক প্রতৈতে সূর্যকে সেবা করিবেক উহু
য়েতে অধিকে সেবা করিবেক সর্বপ্রকারে প্রতুকে সেবা
করিবেক মায়ারাহিত্যেতে গরলোককে সেবা করিবেক
ইহা বলিয়া অতিবড়চীৎকার শব্দ করিল ।

and I am even stinted in my allowance of provision.
Now masters in general, without spying some fault in
their servants, are not wont to shorten their allowance.

Hear me, barbarian! exclaimed the ass.

Is he a servant, is he a friend, who hesitateth at the time
of action? Should the business be ruined, could it be oc-
casioned by a servant, or by a friend!

The dog replied,—Hear me for a moment.

Is he a master who, at a proper season, doth not con-
sider his servants? Are not they who keep servants on
all occasins to cherish them?

Do they not also say,

Dependants should have no interrupters in their meals,
in their amusements, in the execution of their religious
ceremonies, nor in doing good for the sake of virtue.

The ass in a rage exclaimed,—Villain! thou neglectest
thy masters' business. Be it so, but it is my duty to do
something that shall wake him; for,

The sun should be worshipped on the back, the god of
fire on the belly, a master in every way, and the world
above without deceit.

Having repeated these lines, he began to make a great
noise by braying;

मतः शरणकर्त्तेन चीक्कारेण प्रवृद्धोग्निदामङ्गोप्यादुत्त्वाप
 लहूंभं लयुषन ताडधामात् तेवासौं पश्चत्तमन्तत् असोहं
 इत्योग्नि पराधिकारपद्म गित्यादि पश्य पश्चूनामन्तेष्ठने
 वासन्नियातः स्तनियोवपर्वा लियतां विष्ट्व लिङ्गप
 तथा चर्चया न प्रयोगने तत्त्वावयोर्भित्तिष्ठाहार
 अनुरोद्धि इमनकः सरोषमात् कवचमाहारार्ची भवान्
 केषलं राजानं सेषते एतदयुक्तमुक्तं तथा ॥ यतः ॥
 सुहृदानुपकारकारणात् दिष्टामप्यपकारकारणात् ।
 लृपसञ्चयरूपते युधैर्जर्जर्जरं कोम विभर्जिकेषलं ॥ जीविते
 यस्य जीवन्ति विप्रामिकाणि वाम्बवाः । यक्षस्य जीवितं
 तस्य आत्मार्चि कोम जीवनि ॥ अयि च ॥ अस्मिन् जीवनि
 जीवन्ति वह्वः सतु जीवनु । काकोपि किं न कुरुते
 यस्तु लोहरपूर्वे ॥ * * * * * * * * * *

पर्यन्ते से इनक से ही चीरकान्न शब्दे जाप्तु रहेज्ञा विनु। उन्हें
 क्षेत्रधेते उठिया लघुड्डारा गाथाके नामिल ताहाते वे
 गर्जते पक्षत् पाइला एहे असो आमि बलि गर्वाधिकारचक्ष।
 कर्त्तव्य महे इत्याहि । देख पुनरुद्देश अन्य विषय अवेदन
 कराइ अमन्नियोग नंपुति बनियोगेर चक्ष। करु किन्तु
 आजि से चक्षाते ओ पुन्नोजन नाहि केबद्दा आमारुद्देश यै
 उन्हें भृक्तावशिष्ट आहार यथेष्ट आहोमनक कोप करिया
 करिण त्रुमि कि केबद्दा आहारेन विमित्तेहै ज्ञानाके

सेवा कर इहा भूमि अनुपयुक्त कहिला व्यहेत्क वज्र
लोकेरदिगेव उपकारेव निषिद्धे आर शत्रुग्नि अपकारेव
निषिद्धे राजार आश्रुम पञ्चितेवा अतिलाब करेम केवल
आपन पेट के ना भरे याहार बाँचाते ब्राह्मण ओ बालव
बाँचे ताहार ई जीर्म सार्थक आपनार निषिद्धे के ना बाँचे
अपर ये बाँचिले अनेके बाँचे सेह बाँचक नतुवा काक
ओ कि चक्खते करिया आपन उद्धर पूरण करेना ।

So that the washerman was alarmed, but, although exceedingly drowsy, he got up and gave the ass a good beating with a large stick. I repeat, therefore, *He who shall meddle &c.*

Observe: our employment is searching for game; then let us attend to our proper business. But now I have considered, I think there is not any occasion for our doing that to-day; for there is plenty of provisions for us, and some to spare. Damanaka, displeased at this observation, exclaimed,—What! Dost thou serve his highness the rājā, merely for the sake of food? This is very unwise; as is declared in these lines:

By the wise the patronage of princes is sought to gain the assistance of friends, as well as aid against the treachery of enemies; for, who doth not simply fill his belly?

They say,

Worthy is the life of him, in whose living the Brāhmans and the relations live; for, who doth not live for himself?

Let him live, in whose living many live. Doth not even the booby fill his belly with his bill?

॥ पर्य ॥ पञ्चमिं ति दासत्वं पूरुषः कोपि मानवः ।
 कःपि लक्ष्मीः छतो कोपि लक्ष्मीरपि न सम्भवते ॥ अन्यस्त ॥
 मनुष्यग्रातौ तु स्यायां भृत्यत्वमतिगर्हितं । प्रवलोयोन
 तवापि स किं जीवत्सु यस्यने । तथा चोक्तं ॥ पाञ्चिवारस्त
 लौहानां काष्ठपाषाढवाससां । नारीपुरुषतोयानामन्त
 रं महदन्तरं । तथा हि स्त्र्यमध्यतिरिच्छतो स्त्र्यस्यायुष
 आवश्यकमस्ति निर्मांसमध्यस्थिकः । च्छा लक्ष्मा परितोष
 जेति न भवेत्तस्य सुधः मानत्ये । तिंहो अम्बुकमहमानत
 नपि त्यक्ता लिहन्ति हिपि सर्वः छक्षुनतोपि वांछनि अनः
 स्त्रियानुकूपं फलं ॥ अपरस्त ॥ स्त्रेयस्त्रियारूपं पर्य ।

देख कोन मनुष्य पांच काहणेते दासत्व पाय় उपबूক्त केह
 लक्षकार्धापणेते दासत्व पाय় কোনলোক লক্ষকাহ
 णेते ও পাওয়া জায় না অপৱ সমান যে মনুষ্য জাতি
 তাহাতে দাসত্ব বড় নিষ্ঠিত তাহাতে ও যে পুধান ময় সে
 কি জীবিতের মধ্যে গণনীয় । পাঞ্চিত কর্তৃক তাহা কবিত
 আহে ঘোড়া ও হস্তী ও শৌহের এবং কাট ও পুস্তুর
 ও ব. অর এবং ঝী ও পুরুষ ও জলের যে অস্তুর সে অনেক
 অস্তুর । আর অত্যন্ত ও অতিলিঙ্গ হয় অত্যন্ত নাড়ী বসা
 ও মেদ অবশিষ্ট মলিন মাংসরহিত অঙ্গি ও পাইয়া
 কুকুর সঙ্গে পায় তাহার কুরা নিবৃত্তির নিষিদ্ধে হয়

शास्त्रिकोड्डेते पुण्ड्रशूगालके ओ त्याग करियाहस्तिके
मठ कर्ने सवन्त पुणी कठ पाइले ओ आगन उपबूज्जु
कल बाहा कर्ने । अपन देव ओ देवकर्ने अस्त्र मेथ

With five panas of shells any man may procure attendance, and any man, by a stronger reason, with a hundred thousand! But a servant, who acts well, is not acquired by ten myriads.

Mankind being by birth upon an equality, the state of servitude is reproachful. He who is not the first of his species, is counted among those who are dependents.

It is said also,

The difference which is between horses, elephants, and iron; wood, stone, and cloth; women, men, and water, is a very great difference.

A trifling thing is sometimes reckoned as a very great one.

For,

A dog having found a bone with a few sinews sticking about it, dirty, loathsome, and without a bit of meat upon it, is rendered exceedingly happy, although it be not sufficient to satisfy his hunger.

Whilst,

The lion permitteth the jackal to come near and escape, and killeth the elephant. Every man, although reduced to distress, longeth for fruit suitable to his strength.

Observe the difference in the behaviour of him who serveth, and of him who is served.

साक्षु जात्यनुवादरसादपातं भूमी निपत्य वहनोहर
हर्षस्त्वा । च्छा पिण्डहस्त कुरुते गजपुङ्क्वस्तु धीरं विलोक
यति चादु यन्त्रस्तु भुंक्ते ॥ किञ्च ॥ यज्ञोवति चरमपि
अवितं मनुष्यैः विज्ञानविकल्पयन्त्रोभिरभज्यनान् ।
तज्ज्ञानं जीवितमिह प्रवदन्ति तज्ज्ञाः काकोपि जीवति
चिराय विलोक्तु भुंक्ते ॥ अपरस्त्वा ॥ योगाब्दना न च नुर्म
च भूत्यर्थे दीने दयां न कुरुते न च वन्धुवर्णं ॥ किञ्चस्त
जीवितप्रस्त्रेन मनुष्यस्तोके काकोपि जीवति चिरस्त
प्रलिप्तु भुंक्ते ॥ अपरमपि ॥ अचितहितविचारयून्यवृद्धेः
स्तुतिसमयैर्ज्ञभिक्षिरस्तनस्य । उदरभरस्तमाचकेव
त्वेष्वाः पृथग्यथाः पश्यस्तु कोविश्वेः ॥ * * * * *

कृकूर ग्राम परिषित अम्बाडार निकटे लाजूल जाडे
आर पद तले पड़े आर भूमिते पड़िला मूख ओ उदरेल
दर्शन कराय उत्तम हस्ती मन्दूर अबले कल करे अन्दूर
तोजन करे । अपर मनुष्यकर्त्तृक ख्यात हইয়া বিজ্ঞান ও
পুরাক্রম ও কীর্তি অভজ্যনান হইয়া এক ক্ষণ ও যে বৌদ্ধম
গাণ্ডীতেরা তাহাকেই জীবিত কহিয়াছেন কাক ও চিলকাল
বাঁচে বলি ও তোজন করে । অপর যে আপনার উপ
দেশক নয় আর দামবগে দয়া না করে আর দরিদ্র লোকে
হয়া না করে আর নিজবগে দয়া না করে মনুষ্যলোকে

स्त्राहान् जीवले कि कज्ज काक ओ अनेक काल राँचे
बलि ओ भोजन कर्ने । अपर ओ बेदोऽक आचार्येते
ग्रहित ओ अनेक लोककर्त्तृक तिरुक्तुत ओ उद्ग्रहण
मात्राभिनावि ओ उद्ग्रहणविवेचनाग्रहितास्तःकर्ण ये पूक्ष्य
पाप्त ताहार आर्व अन्यपत्त्र भए कि ।

Shaking the tail, falling down at the feet, and, prostrated upon the ground, looking up at his face and stomach: all this the dog performeth to his master who feedeth him. But the noble elephant looketh boldly, and eateth not, unless he liketh, with an hundred kind entreaties.

But,

That life, although it endure but for a moment, which is celebrated by mankind; as being attended by knowledge valour, and renown, is, by those who know it, alone distinguished by the name of life. A crow liveth a long time, and a raven eateth.

In this world, of what use is his life, who is not an instructor to himself, who doth pity his servants, the poor, and his friends?

For,

How is that brute-like man distinguished from a beast, whose understanding is void of the power to discriminate between good and evil, who is destitute of the many benefits of the sacred records, and whose only inclination is the filling of his belly?

करठकोइते बार्या तावदप्रपत्तै नहाप्यापयेः किंग
नया पिचारण्या । इमकोइते किष्टता कासेनामात्याः
प्रथानतामप्रधानताम्भासमन्ते ॥ यतः ॥ न कर धित्
कस्त्रिदिव समावाहवत्युदारेनिगतः स्वलोका । योक्ते
पुहत्वं पिपरीतताम्भा सुखं उत्तान्येष नरं नयन्ति ॥ किंशा ॥
बारोप्यते शिखा बैष्णे यज्ञेन नहता यजा । नियात्यते
स्वयेनाखलायात्मा युहदोरयोऽ ॥ यात्वपेषोऽप्त्युर्वैर्णर-
स्त्रैरेव कर्मभिः । कूपस्य लविता यहत् प्राकारस्त्रैव
कारकः ॥ तद्द्रव्यं स्वप्नायभोग्यात्मा सर्वस्य । करठको
इते वप भवान् किं ब्रह्मीति य याह यज्ञलोकत् सामी
पिङ्गलकः कुतोपि कारकात् सचकितः परिहत्योपविष्ट्या
करठकोइते किं तत्वं जानामि । *०*०*०*०*०

କହାଟିବାଲିଜେହେ ଆମରା ଦୁଇଜନ ଅପ୍ରଥାନ ତବେ ଆମାରମେର
ଏ ବିଚାରେ କି ପୁରୋଜନ୍ମ । ହମଙ୍କ ବଲିଜେହେ ମଞ୍ଜିରା କଷ
କାଳେ ପ୍ରାଧାନ୍ୟ କିମ୍ବା ଅପ୍ରାଧାନ୍ୟ ପାଇଁ ସେହେତୁକ ବଜାବେତେଇ
କେବେ କାହାର ଓ ଅଭିଭବ ହୁଏ ନା ଥିଲା ଜାନ ଓ ହୁଏ ନା ବକ୍ତିର
ତେଣୁଭେଦ ମନୁଷ୍ୟକେ ମହତ୍ତ୍ଵ କିମ୍ବା କୁନ୍ତି ପାଇନାଯାଇ ଆର ସେହି
ପରିଭିତେ ଅଭିଭବ ପୁରୀରେ ପୁରୀର ଉଠାର ଅଭିଭବ କାହେତେଇ
ଶୀର୍ଷେତେ କେମେ ସେଇ କଣ କୁନ୍ତ ଓ ହୋବେତେ ଆଜା । କୁଣ୍ଡଳ
ଅନ୍ତରକର୍ତ୍ତା ସେହି ଶୀର୍ଷେତେ ଯାଇ ଏବଂ ପ୍ରାଚୀରକର୍ତ୍ତା ଯାହିଁ

उक्ते याम् एव कप मनुष्य आपम् कर्तव्याई दीप्ते
याम् एव उक्तेते याम् से भाग लक्षणेर आमा आगम
पुस्तासे आम्बुद्ध ! करुटक विजितेहे इहान् पर भूमि कि
बल से कहिल एह ग्रामा पिङलक कि कामणेते सत्त्व
हहम्मा किरिया दुसिया हेम ! करुटक कहितेहे भूमि कि
वाधार्ण जान

But what have we, interrupted Karataka, to do with these reflections; we, who are of little power, and not the principals? In a very short interval of time a minister may enjoy the principal station, or the reverse, replied Damanaka; for, they say,

No one is, by nature, noble, respected of any one, nor a wretch. His own actions conduct him either to wretchedness, or to the reverse.

Again:

As by repeated efforts, a stone is mounted upon the summit of a hill, and instantly thrown down; so may we ourselves, by our virtues and our vices, be elevated and cast down.

As the digger of a well descends down, and the builder of a wall rises up, so is a man degraded or elevated by his actions.

But after all, observed Karataka, what is it thou art speaking of? The curious story, replied Damanaka, of his highness Pingalaka's returning without drinking, and staying at home. What! demanded Karataka, art thou acquainted with it?

इमनकोब्रूते किमवाविदितमसि ॥ उत्तर ॥ उदीर्णते
उर्वः पशुनापि मृद्गुने हयास्य नामास्य वहनि देविताः ।
अनुक्तमप्युहति पश्चिताजमः परेष्ठितज्ञानपदाहि
बुद्धयः ॥ आकारैरप्तिर्विन्द्या चेष्टया भाषणेण च ।
नेत्रवक्तुविकारेण स्वाद्यतेऽन्तर्वतं मनः ॥ यस्य भवत्प्रसादे
प्रज्ञावस्थेनाहमेवं सामिनवाक्योऽयं करिष्यामि ॥ यतः ॥
प्रस्तावस्थश्च वाक्यं सद्गावस्थश्च प्रियं । आमग्निसर्वं
कोपं योगानाति स पश्चितः । करटकोब्रूते सखे त्वं
सेवनभिन्नः ॥ पश्य ॥ अनाहतोविषेषस्तु अपुष्टोवद्य
भाषते आकारं मन्यते प्रीतं भूपालस्य स दुर्बोतिः । इम
मकोब्रूते मद् कवसह सेवनभिन्नः ॥ पश्य ॥ # # # #

मनक वलिडेहे ईहाते अज्ञात कि आहे विजेन्ना
कहिसाहेन कधित विषय पाण्यते ओ बुवे आदेशित
हड्ले अश्वरा ओ हठिरा वहन कर्ऱे पाण्यितलोक अक
धित हड्ले ओ वितक कर्ऱे येहेतुक बूळिपर्नेव ईरि
तज्ज्ञा हय्य । आकारवारा ओ ईरितवारा ओ गमनवारा ओ
चेष्टावारा ओ कथनवारा ओ चक्र आरम्भुक्तेर विकारवारा
मन अस्त्रःकरणश्च विषय जाने । एই तयु पूळस्तेते बूळि
पुळावेते आमि एই राजाके आमीय करिव येहेतुक
पुळावेर तूला वाक्य ओ सळावेर तूला पुळ ओ आपन
अक्तितूला क्षेत्र ये जाने लेहे पाण्यित । करटक वलि

ज्ञेह हे वक्ता भूमि सेवानभिज्ञ देख वे आहेत न। हरेले
निकटे यांन ओ विज्ञापित न। हरेले अनेक कठे ओ
आपलाके नाज्ञान प्रुय करिया जासे सेलोक विर्झाथ।
दमवक वगितेह हे विज केळ आवि सेवानभिज्ञ देख।

Is there any thing, said Damanaka, unknown to a wise man? It is said,

A declared meaning is comprehended even by brutes: horses and elephants understand when they are told; but a wise man findeth out even what is not declared. The advantage to be derived from our senses is to conceive what is only signified by another.

By the appearance of a person, his gait, and address; by the end of his conversation, the change of his countenance, and the motion of his eyes, the mind can discover the inmost counsels of his heart.

Then, I will now, through the opportunity given by his fears, turn the fault to my own advantage, with the superiority of wisdom; for,

He is a wise man who knoweth, that his words should be suited to the occasion, his love to the worthiness of the object, and his anger according to his strength.

Friend, said Karataka, thou art unacquainted with the ways of service.

He who entereth uncalled for, unquestioned speaketh much, and regardeth himself with satisfaction, to his prince appeareth one of a weak judgment.

How am I therein ignorant of the ways of service? demanded Damanaka, for,

किमप्यज्ञि समावेश सुन्दरं प्राप्यसुन्दरं । अहेष दोषते
यज्ञा भवेत्सत्यं सुन्दरं ॥ यतः ॥ यस्य यस्य हि योगाव
लेन तेन हि तं नर । अनुप्रविश्य नेधारी तिप्रमात्रवर्णं
नयेत् ॥ अन्यद्वा कोचित्यहमिति ब्रूयात् सन्यनादेययेति च
। आज्ञामवित्थां कुर्यात् यथामत्किमहीयते ॥ अपरत्वा ॥
अत्येक्षुर्ध्वं तिमान् प्राज्ञश्चायेवानुकृतः सदा आहिष्टेन
विकल्पेत स राज्यवस्तौ वसेत् ॥ करटको ब्रूते कदाचि
त्वासनवस्तरप्रवेशादवमन्ते स्तामी । सचाह अत्येव
तथाप्यमुज्जीविना स्वामिसाग्रिध्यमवस्थं करत्वीयं ॥
यतः ॥ दोषभीतेरनारम्भात् कापुहवस्त्रवस्त्रं कैरजीण
भयान् भातर्भाजनं परिहीयते ॥ *०*०*०*०*०*

बडाबेते नूम्बर किंवा कू९मिति कि आहे याहाते याहान्न.
कठि सेहे भाहान्न नूम्बर हय । येहेतुक याहान्नर येहे
डाव सेहेहे डाबेते सेहे मनुष्याके पुरुषेश कपिला बूळिमान
लोक व्यवस्थ करिवे । अपर एथाने के इहा जिझासिजे
आमि अमूक इहा कहिवेक एवं आज्ञा करून इहा
कहिवेक आर शक्त्यनुसारे राज्याऱ्य आदेशलक्ष्मन करिवे
ना । एवं अद्वाकार्त्ता ओ दैर्घ्यवान् विज्ञ लोक छायाऱ्य
नाय नर्वदा अनुगत थाकिवेक आज्ञा पुाञ्च हह्मे आज्ञा
लक्ष्मन करिवे ना से लोक राज्याने वास करू । करू
टक वलितेहे असमयेते पुरुषेशोर काऱ्याते पाहे राजा

तोमाके अपमान करने से कहिल ताहुक उधापि
वामिन् जाक्कां भूत्तोरु अवश्य कर्त्तव्य येहेतुक मोर्वेर
उम्मेते ये कर्मेन् आरम्भ ना करा से कापुकर्षेर लक्षण हे
ताहि अजीर्ण उम्मेते के निकटस्थि तोरम परित्याग करे।

Is there any thing of its own nature beautiful or not beautiful? The beauty of a thing is even that by which it shineth. One of a sound judgment, having pursued a man with those very qualities of which he is possessed, may presently lead him into his power.

Again:

Upon hearing, Who is here? he should answer, I!— please to command. And he should execute the orders of his sovereign to the best of his abilities.

Farther:

He who is steady in trifling matters, wise, like a shadow constantly in attendance, and who being ordered may not hesitate, is a proper person to dwell in the court of a prince.

Sometimes, observed Karataka, thy master is displeased with thee for thy unseasonable intrusions. It is true, replied Damanaka; nevertheless, attendants must, unavoidably, make their appearance. They say,

The non-commencement of any thing, from the fear of offence, is the mark of a weak man. Who, brother, leaves off eating entirely, from the dread of indigestion?

पत्त्व ॥ आसन्नमेव नृष्टिर्भासते मनुष्यं विद्याविद्वीनमनु
स्थीनमसङ्गते चाप्रायेष भूमिपतयः अमदावताव या
पार्वतीवसति तं परिवेष्टयन्ति ॥ करटकोड्हूते चाव तच
गत्वा किं वद्यति भवान् । स आह चूलु किमुरझो
विरज्जो वा यथि लालीनि झाल्यामि ॥ करटकोड्हूते किं
तज्ज्ञानसाक्षण दग्धकोड्हूने चूलु । दूरादवेष्टण हासः
हं प्रश्ने रादरोभूषण ॥ परोषेषि पुण्यज्ञाता चारणं प्रियव
सुषु । तदेष । चासेषके चानुरक्षिर्दाने एप्रियभाषणं चानुर
क्षेषु चिक्कानि दोषेषि चुलसंपदः ॥ चन्द्राः ॥ कालायापन
माशाजां वर्द्धनं फालसुष्कनं विरज्जोवरचिक्कानि जागी
वाग्मतिमाहरः । एतज्ज्ञाता यथा चायं मवायनो
भविष्यति तथा करिष्यामि ॥ *०*०*०*०*०*०*

देख निष्ठेण उ अकूलीन उ अशिष्टेहै वा निकटेहै मनुष्याके
आजा । अनुगृह कब्रेन केनना पुण्य झालीजा उ ती
लोकेजा उ लता नक्षम निष्ठेये वास कर्ते ताहाके
वेष्टन कर्ते । कर्मटक बलिज्जेहे अनुसन्ध लेखान्ने
गिजा चूमि कि बलिवा ने कहिन तुन आमाते पुलु अमू
ज्जु किंवा विन्नु ऐहा आनिव कर्मटक बलिज्जेहे ने
खान्नेर छिक कि दग्धक कलिज्जेहे तुन पूर्वहैते देखा
हैले हासा आर पुल्लूते अठिश्वर आद्व आर अनाकाँ
कार्ते उ खेल पुण्यना आर उत्तम पुण्य देखिले जने

कर्मा ओ लेवा बे ला कर्मे ताहाते ओ आनुव्रति आरे
प्रियवाक्येर महित हान आर दोषेते ओ उषगुह्य अनु
स्त्रेते एই नकल चिक्क अप्पा पुत्त्याशार काल घापन
कर्मा आर करमहित बाड़ान बुद्धिमान लोक एই नकल
बिगड़ राजार चिह्न जानिबेक इहा जानिया बे पुकारे
ईमि आमार बशात्तुत हन ताहा कर्निब ।

Observe:

The sovereign favours the man who is near him, although destitute of learning, of no family, or without acquaintance. Princes often, like women and vines, twine about him who sitteth by his side.

Well, said Karataka, if thou go there, what wilt thou say to his highness? Attend, replied Damanaka: first of all, I will find out whether he is attached to me; or not attached. What signs, demanded Karataka, are there of such a discovery? I will tell thee, said Damanaka; the signs of attachment are,

Joy at discovering at a distance, great attention and respect in enquiries, commending qualifications in absence, and remembering in those things which are favourites.

Such knowledge of attachment, even in a servant, is an addition to one's happiness. The marks of attachment, even to a fault, are an accumulation of virtues.

A wise man may also discover these signs in those servants, who are not attached: squandering of time in idleness, increasing of hopes, and destroying the fruit.

When I have made this discovery, I will declare what my purpose shall be.

अतः ॥ अपावस्मर्दर्शनजी विपन्निगुणावस्मर्दर्शनजात
 लिहि । मेषाविनोगोतिपिप्रयुक्तां पुरः सकुरल्लीभिर
 हर्षयन्ति ॥ करठकोबूते तवाप्यप्राप्ते प्रस्तावे न बक्तु
 नर्हसि ॥ यतः ॥ अप्राप्तकालयचनं हस्तिरपि द्रुवन्
 आमुयादुद्धरयाममपमानय शान्ततं । दग्धकोबूते
 भिर मा भैषीर्णहमप्राप्तावसरं वचनं पदिष्यामि ॥ यतः ॥
 आपयुग्मार्गनमने कार्यकालात्यथेषु च । अपृष्टेमापि
 अक्षयं भूत्येन दित्यिक्षता ॥ यदि च आपावसरेणापि
 अथा मद्देवं वक्षयक्षदानविवेद नगानुपद्धायतः ॥
 कस्यधनि येन हस्ति येन च लोके प्रशस्ते सद्गः ।
 युग्मस्तेन च मुण्डिना चरकः संवर्द्धनीयत्वा ॥ ४५

येहेतुक अपायु दर्शनेते जग्मे ये विपन्नि एवं उपायु दर्श
 नेते जग्मे ये दृश्यन्ति ताहाके मेषाविनोगेना नाति
 शान्तवाङ्गा अग्रेते पुकाशमानेन न्यायदेखे । करठक वलि
 तेहेतुक अपायु उपनिषद्ग्रन्थात् ना हैले कहितेयोग्य हैवे
 दा येहेतुक वृहस्पति ओ अपुरासिक वाक्य कहत मिर्द्धि
 ता एवं वक्षकालव्यापक अपमान गान दम्भक वलितेहे
 हे सधे तय करिओ दा आमि अपुरासिक वचन वलिव दा
 येहेतुक विपक्षालेते एवं पर्याग करिङ्गा याओ
 मेन कालेते एवं कार्यकालेन अक्षिक्षम हैवे जिज्ञा

ନିତ ଜାହିଲେ ଓ ହିତେବି ଦାଳେରା ଜିଜ୍ଞାସା କରିବେକ
ଆମି ଅବସର କାଳ ପାଇଁଲା ଓ ସହି ମନ୍ତ୍ରଗୀ ନା ବଳି ଅବେ
ଆମାର ମନ୍ତ୍ରରୁଇ ବ୍ୟାହତ ହୁଏ ଯେହେତୁକ ଯେ ଗୁଣେତ୍ରେ ଜାବିକା
ହୁମାରୁ ଯେ ଗୁଣେତ୍ରେ ପୂର୍ବିବିତେ ପଞ୍ଚିତେରା ପୁଣ୍ୟସା କରେ ଶୁଣି
ଲୋକ କେ ଗୁଣ ବ୍ରକ୍ଷଣ ଅବଶ୍ୟ କରିବେକ ଏବଂ ବାଢାଇବେକ

The wise exhibit, as clearly as if it were displayed before our eyes, the doctrine belonging to the science ethics. That danger arises from pointing out evil, and success from pointing out a remedy.

Karataka then said,—Notwithstanding this, it doth not behove thee to speak, until thou hast found a proper opportunity. For,

Even Vrihaspati, should he utter words unseasonably, would incur contempt for his understanding, and eternal disgrace.

Do not be alarmed, my friend, cried Damanaka, I shall not speak unseasonably; for,

In misfortune, in error, and when the time appointed for certain affairs is about to elapse, a servant, who hath his master's welfare at heart, ought to speak unasked.

Indeed, if I were not to give my counsel whenever I find an occasion, my office of counsellor would be useless.

The qualification by which a man earneth his bread, and for which he is celebrated in the world, should be nourished and improved.

तद्वाकुमानीहि या नव्यानि । करुद्दोऽग्रूने नुभगसु
गिवासो पन्नानः सदागित्वित्विग्नुष्ठोयतागिति ॥ ततो
दग्धकोविवितद्व पिङ्गलकसमोपे यता अब दूराद्व
सादरराजा प्रवेशितः साढाक्ष्मप्रविष्टातं प्रविष्टापविष्टः
दायाह चिरादडेषि । दग्धकोऽग्रूने यद्यपि यदा सेवकेन
शीमदेवयादानां न किञ्चित् प्रयोजनमस्ति तद्यापि ग्रात
कालमनुभीविना साद्विधमवस्था कर्त्तव्यमित्यागमोऽस्मि ॥
किञ्च ॥ दन्तस्य निर्वर्षकेन राजन् कर्त्तव्य काष्ठूयनकेन
वापि । तदेव फार्थं भवतीचराचां विमङ्गलकाकाशि
यता वरेष ॥ यद्यपि चिरेवावधीरितस्य देवयादेमे
सुद्धिगायः अस्तुते तद्यपि न अस्तुतीर्थ ॥ *-*-*-*

ऐ मिमित्ते हे भूम आमाके अमूलकि कर यावा करि ।
कर्मटक बलितेहे महल हटक गथे तोमाऱ्य महल
हटक याहा वाहित ताहा कर । तद्यन्तर ने विअसा
पायेऱ श्याऱ्य पिङ्गलकेऱ नमीपे देल परे घुरहैतेहे
आदर्शेते ग्राजाकड्क पुर्वेशित हईला अटोरे पुण्याम
करिला वलिल । ग्राजा कहिलेन अनेक कालेऱ गर देखो
हईल दग्धक बलितेहे यद्यपि आमाहेनहृतेहे श्रीवृत्त
महाराजेऱ पायेऱ किहु पुर्योज्य याहे तद्यापि देवकेऱा
जमद्विष्टेवे अवश्य नाकार करिबेक ए जमेय आमि
आईलाम । अप्य हे महाग्राह दत्तेऱ घर्षकाऱ्यक आइ

कर्णे कंतु ननकानक यासेते ७ जाति अविप्रेक्ष कार्य हन्त
जबे अद्वाक्याहृतविशिष्ट घनुव्योत्ते ये कार्य हन्त भारा कि
वलिब यद्यपि वहकाल देवपादकर्त्त्वे अवकात आमाग्र
शुर्कि मांशेन शका हन्त ले शका ८ कर्त्तव्य मन् ।

Then, peace be with thee! for know that I am going,
concluded Damanaka. And may success attend thy de-
signs I propted Karataka.

Damanaka, accordingly, repaired into the presence
of Pingalaka, with hesitation, as it were; and when the
rājā, from a distance, ordered him, with kindness, to
enter the cave, he made a respectful bow, by prostrating
his whole body, and sat down. The king said,—It is long
since I have seen you, Sir! Damanaka replied,—I have
not the least occasion to attend your divine feet; never-
theless, a servant should indispensably attend the pre-
sence at proper times; and thence it is that I am now here.
There is a use for the most trifling implements; as is
mentioned in this line:

Sovereigns, O prince, have occasion even for straws
to rub the teeth, or pick the ears; but how much more for
an able speaker, and a dexterous obviator of difficulties?

Perhaps my noble master suspects, that being oppres-
sed with years, my understanding is lost; but that is not
the case.

।। यतः ॥ कर्तव्यसाधापि च वैक्षेपिक्षेवुद्देश्यिनायोग्यं हि
महानीयः । अप्यः उत्तमापि लग्नूनपातोनाकः ग्रिहा
याति कर्तव्यिदेव । देव तत् सर्वतो विवेष्टेन सामिना
भवितव्य ॥ यतः ॥ गर्हिस्तु दति पारेषु काचः ग्रिहिणी
याप्यते । अपेक्षासो तपेक्षाकां काचः काचोनविर्भिः
॥ अन्यथ ॥ निर्विशेषोपदा राजा सम र्घृण्यु वर्तते ।
महोपदः समर्थानागुलाहः परिरोधते । किंवा अविष्या
पुरुषाराजन् उभामाप्तमध्यमाः । निषेऽप्येत्तपेक्षाकां
विभेद कर्त्तव्यु ॥ यतः ॥ सामरय निषेऽप्तमे भूत्या
आभरणानिधानं हि खूडामितिः पादे गूप्तर ग्रिहा इति ।

येहेतुक अवकाश हैले ए ईर्ष्यवृत्तिलोकेर शुक्रियाश्च
शका नहे केमना अधि अधःकृत हैले ए ताहार शिखा
कथन अधते थार ना । हे महाराज येहेतुक सर्वपुकारे
जाजा विशेष जाता हैवेल येहेतुक पाल्लते शनि शूष्टित
इय मत्तकेते काठ धृत हर ये ये पुकार आहे ले लेहे
पुकारेहे थाकुकावे शनि ले शनि ये काठ ले काठ अग्र वर्ष
विशेष जानवरहित हैज्ञा नकल पूर्णिते नमानवप वर्त्तने
उथन सर्वशूलुपकेर शुक्रादिते ईदोप रह आर उत्तोह
मष्ट हर । आर हे महाराज उत्तम वर्षाम अधन त्रिन
पुकार पूकर हर तिन पुकार कर्त्तेते एই तिन पुकार

पूर्वके लियोग करिबेक थेहेतुक तृत्यार्थ अनकार
उपर्युक्त हास्येते लियोग करिबेक केमला पास्तेते
हृतामणि पर्ने शा मृप्तुर मस्तके पर्ने शा ।

For,

It should not be suspected of a man, whose life hath been spent in noble deeds, that his reason is lost, when he is only involved in trouble. A fire may be overturned, but its flame will never descend.

Therefore, O Lord, a prince ought always to be particularly acquainted with every thing.

Since:

Although a gem be tied at the feet, and a piece of glass be worn upon the head, yet still, glass is glass, and gems are gems.

Again:

When the master passeth over all alike, without distinction, then the endeavours of those who are capable of exertion are entirely lost.

There are, O rājā, three degrees amongst mankind: the highest, the lowest, and the middling; and accordingly, they should be engaged in three degrees of employment.

Servants and houses should be suited to the situation. A gem should not be placed at the feet. The same is to be understood of an able man.

॥ आपि च ॥ वस्त्रम् युवती संवाह स्थेविलोपदि गच्छ
जपुहि प्रसिधीयते । अ स विरोति च आपि बोभते
मरति योजयितुर्यजनीयता ॥ अस्य च ॥ मुकुटे
रोपितः काष्ठसरणामरके गच्छ । गदि दोषेण
स्त्रेण छिक्षु याप्तेविज्ञता ॥ पक्ष ॥ त्रुहिमामनुर
लोपणाय शूरतोभये । इति पृथविपारश्च एव राप्यते
जृफः ॥ तथा हि । असः अस्ति याक्षं योहा याक्षी न राजा
नारी च । पुरुषविमेषे प्राप्य भवन्ति योग्यास्यायोग्यास्य
॥ अस्य च ॥ किं यज्ञेनासमर्कित किं इत्येनावकारिता ।
यस्मां वस्त्रम् माँ राजस्त्रावस्त्राम् अमर्त्यि ॥ ३०४

अपनी वर्णनकारे खचित करिबार उपमृक्त मणिवरि शब्दके
खचित करे तरे से मणि लोहम करेना शोतोहि पाय ना
किन्तु योजनकर्त्तारहि मिश्यता हय । आव शूक्रठेते हापित
काच आव पाहातरणे हापित मणि इहाते मणिर दोष
नाहि किन्तु नाथुवासिन अविद्यता । देख एहि व्यक्ति
त्रुहिमान अर्थ अमूरक एहि व्यक्ति शूर इहाहैते तर
एहि कपे फूलोर भूतम् विवेच्याकर्त्ता ज्ञाना फूलोते
परिपूर्ण हय । ताहा पश्चित्तेरा कहियाहेम अर्थ आव शब्द
आव शब्द आव वीणा आव वाक्या आव शूक्र आव यो
इहाज्ञा अमूर्या विशेषके पाईरा योग्य एव अवोग्य हय

कथार अपार अनुभव भूमिका कि प्रमाणये अपाराहक
असर यान्त्रिक वा कि प्रमाणये । ये महागाह उक्त
कथाच वर्ण आवाके अस्त्र करिते भूमि घोग्य होन।

These

If a gem which is worthy to be studded in an ornament of gold, be placed at the feet, it doth not complain, nor doth it appear with splendour: he who placed it there is to be spoken to.

If a piece of glass be set in a crown, and a gem in an ornament for the feet; then no fault is found out of the gem, but the person who wears it, betrays a want of common sense.

Observe:

This is man-of judgment, and attached; and this a giddy fellow, and undisciplined. The chief, who knoweth how to judge of servants in this manner, is well served,

They say,

A horse, a weapon, a book, a विना (Lata,) a speech, and a man or woman, are, or are not, to be employed, when their merits have been examined.

Again:

What is to be done with a faithful servant who is spiritless, or a courageous one, who is an opponent? Me, who am both dear to thee, and able to serve thee, O king! thou shouldest not despise.

॥ यतः ॥ अवश्वानात् प्राप्तो गच्छति भवितीना परिज्ञा
गतसात् प्राप्ताणाम् गच्छति न सलोके युज्ज्ञानः। पृष्ठेष्वाते
रात्रे नहि गच्छति नीतिर्गुणती विप्राणां गीता
यक्षमवस्था सोहति अपत्। अपरता॥ अर्ल अनपदानित्य
मर्षयन्ति नृपार्चितं। नृपेष्वादगतोपचु सप्ताहैरवगत्यते
॥ किं ॥ पात्रादपि यहीत्य युक्तमुक्तं गनीविभिः।
रवेत्विषये किं न प्रदीपस्त्र प्रकाशनं ॥। यिरुष्णोऽ
वदन् भृत इमनक किमेत् त्वगत्तदीयप्रधानामात्य
युवरथन्त कार्यं यावत् कुतोपि युक्तावाक्यान्वेऽसि
इहानीं यवाभिमतं ग्रूहि। इमनकोऽन्ते देव पृथ्वायि
किञ्चिदुच्चर्ता उदकार्चि लाली यालीयमयीला किमि
ति विजितइवतिष्ठति ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥

वेहेत्क विज गरिबार लोक अवकाशे लिहूँकि हर
अनन्तर सेहि दृष्टिते लिकटे पञ्चित लोक थाके नापञ्चि
उक्तृक झाजा ताक इहैले दीति उपदत्ति हरला दीति
लड़ इहैले नमड़ जगै विवश हर । एवं झाजानुग्रहीत
लोकके देशह नर्जलेतेहै उपासना करेआर झाजा
क्तृक अवकाश वे जम से नकललोकक्तृक अवमानित
हर । आर बालक हैते ओ न्याया वाक्य पञ्चितेरा गुह्य
करिबेक केसना वे शाने नूर्धोर पुकाश माहै से हामे कि
पुरीपेह पुकाश हरला । शिरलक बजिल उहु इमनक ए

कि . भूमि आमाज पुराव नजिक पुणे एकालपर्यंत कोव खलेव वाकेते माईन मार्हे एथम कि पुकाज मामन ताहा वल। दमनक राजितेहे हे महाराज पुन्ह करिकी किंव वलून जलाणा' महाराज वल पाम वा करिजा केव विअस्त्रापजेव न्याय रहिवाहेन !

When a kingdom is forsaken by its wise men, the administration ceaseth to be efficacious; and for want of good regulation, the whole nation sinketh, without power to resist.

Again:

Mankind are for ever wont to respect him, who is respected by the prince; for he who is in disgrace with the sovereign, is disrespected by all.

What wise men have declared proper, may be received even from a child. When the sun is invisible, how useful is the appearance of the lamp?

It is good, replied Pingalaka; but what of all this. Damanaka? Thou hast been for a long time our head Mantri-putra; whither, then, hast thou been wandering in pursuit of vulgar saying? Now, speak as thy mind prompts thee.

Damanaka then said,—May it please your divinity, I am about to propose a question: what was the reason your highness, when oppressed with thirst, refused to drink, and now remains at home in a state of amazement?

किञ्चित्तोऽपहृ भद्रगुरुं विदा किञ्चु रात्रूर्धवं वहूं
कारि हिंसायभूमिनीसि तत्त्वापि निभूतं कला कवयापि
मृशु लंघति भगवीदगपूर्वस्त्रापिहितं चतो उक्तादे
त्याज्यं चनेन देतुना विस्तातोऽसि तत्त्वा च मुतोगयापि
वहागपूर्ववदः पद्मानुरूपेतास्य प्राप्तिनोमहता चतोन
कवित्यं । दग्धकोद्भूते देव अस्ति तात्रहर्षं भहान्
भयहेतुः स गद्देशाभिरप्याकर्त्तिः किञ्चु च चिं भद्रो
णः प्रवर्त्त भूमित्यानं पत्तात् युद्धं चोपहित्यति ॥ अपरत्वा ॥
अस्तिन् तार्त्त्वेष्वद्देहे भूत्यानामुपयोगएव ग्राम्यः
॥ अतः ॥ बन्धुखोभूत्यवर्गस्य बुद्धेः सत्त्वस्य चातानः । चाप
द्विकपयादारे नरोजानापि चारतां ॥ सिंहोद्भूते भद्र
महतो भद्रा भी चापते ॥ * * * * *

पितृत्वक कहिल तूमि विलक्षण कहियाह किजु ए द्रहना बलि
बाज़ निमित्ते कोन पुजाय इन नाहे तथापि निर्जन करियाह
कहि जन हैदानी एই वन अपूर्व पुणिते अधिकित हैयाहे
अतएव आमाहितेन त्याका एहे निमित्ते विलगापन एहे
झाहि एवं आमि ए वड आश्चर्य अज उमियाहि शदानुसारे
ठे ए पुणित वडवल हैट्वा दमदक बलितेहे हे महाराज
ए वड उम्येर कारण बठे मेश्वर आमडा ए उमियाहि
किजु मे कि नवी ये आगेतेहे हाम त्याग कराय गच्छां
यूक उपहेन कर्ले आर एहे कियार गलेहेते बासेनदेव

उपरोक्षिता जानिवेक घेहेतुक मिल उन्हीं ओ मासवर्गेन्न
आम युक्ति आम बलेन्न आम शनीन्नेन्न आमाम विपक्षिकप
कठिपाणिन्नेते लोक जाने । सिंह बलितेहे दे भु
आमाम बड शका हैतेहे ।

It is well spoken, answered Pingalaka. How pleasant it is to repose a secret in a place of confidence! I am about to tell thee. Attend! Know that this forest is infested by some beast, before unknown to us; wherefore it behoveth us to abandon it. Hast thou not heard a strange loud noise? To judge by his voice, the strength of this monster must be excessive!

Please your divinity, replied Damanaka, there is indeed great cause for apprehension. We too have heard the voice; but he is unworthy to be a minister, who, in the first instance, adviseth either to quit the field, or to fight. Besides, your highness has now an opportunity to experience the use of your servants; for,

By the touchstone of misfortune a man discovereth the quaility of wife, relation, and servant; and of his own strength and judgment.

It is good, replied the lion; but I am prevented by my great apprehensions.

इमनकः पुनराह आप्तं चन्द्रा राज्यसुखं परिप्रज्ञ
 स्थानान्तरं कम्तुं नां समाप्ते प्रकार्यवूते देव यापहृ
 जीवानि तावद्वयं न कर्तव्यं किन्तु करठकाहयोऽप्या
 चास्त्वां चक्रादाप्तप्रतीकारकासे दुर्बलः पुरुषसन
 वायः ततसौ इग्नेकरठकौ राज्ञा सर्वसेनापि पूजितौ
 भयप्रतीकारप्रतिष्ठाय चक्रितौ करठकौ पश्चात् इग्न
 कमाह एते किं चक्रप्रतीकारोभयहेतुर चक्रप्रतीकारो
 चेति न श्रान्ता भयोपद्धये प्रतिष्ठाय चक्रमये महाप्रसा
 देमहोत्रा यतोनुपर्वत्यावेत्रं कस्यापि उपादनं महो
 यात् विशेषता राज्ञः ॥ पश्य ॥ अत्यं प्रसादेष्टासे विश
 व्याप्तं पराक्रमे । गृह्युद्य वसनि लोधे यर्वतेजोत्तेजोहितः ॥

इग्नेक पूर्वीन कहिल नुथे आनियाह एहे कल आ हैले
 आज्ञा नुथे परित्यग करिया इमान्तरे याइबाब निमित्ते
 आनाके नकाब करित्तेह इग्नेक ल्पट्ट करिया बलित्तेह
 हे महाराज । याब २ पर्याय आनि बाचिया आहि ताब २
 पर्याय डग्ग कर्तव्य नम्ह किंव करठेक पुरुषिके ओ आवास
 ककन येहेत्तुक विपद्देर पुरुषीकाऱ्येर नम्ह अमेक पूकव
 पाओऱ्या पूल्हर्ड । अम्हान्तरे सेहे इग्नेक करठेक ग्राहकर्त्तुक
 अर्धवारा नआनित हैया असाम पुतिकाऱ्य करित्ते पुतिया
 करिया चलिल करठेकाम्हन करात इग्नेकके कहिल हे निव

जर्रेन कारण कि पुत्रीकार्रेन घोगा किंवा पुत्रीकार्रेन अबो
प्य हैं वा जानिला जर्रेन शास्ति कर्रिते पुत्रिका कर्रिला कि
पुकारे ए महापुनाह गुह्य कर्रिला षेहेतुक उपकार वा
कर्रिला काहार ओ उपचौकम लहिये वा विशेषे बाजार देख
वाहारपुनमताते धनवृत्ति हय एवं पराक्रमेतेजस्त हय एवं
कोथेते मृत्युहय अतएव सर्व तेजःपूज ताहाकेह जान !

Damanaka having considered what he should do, at length said,— What! dost thou speak to us about a total abdication of the enjoyment of thy dominions? I tell your highness plainly, that as long as I live, I shall not be afraid; but it is necessary that the minds of Karataka and the rest should be pacified also; for in time of necessity, it is difficult to assemble people together.

After that Karataka and Damanaka together, having received their sovereign's gracious commission, promised to defeat the threatened danger, and departed accordingly.

As they were going, Karataka said to Damanaka,—Is the cause of apprehension possible to be defeated, or not possible? Till this had been determined, why did we, in promising to apply a remedy, accept of this great appointment? For it is said, that no one, unless he hath the power to perform, should accept of any one's commission, and, in particular, that of a king.

Observe,

He is all-glorious, on whose pleasure fortune waiteth,
in whose valour victory, and in whose anger death.

तथा हि । वास्तवि नायमन्तर्योगनुव्याहति भूनिकः ।
 महती हेषताह्येषा भरक्षयेह निष्ठति ॥ १८८
 स्थाहमित्र तूष्णीयास्यतां श्रान्तं भया भयक्षरणं वसीपद्मं
 गर्दितं तत् इषभाजास्ताकमपि भद्रस्याः किं पुगः सिंहस्या
 करठकोश्चूतं यदेव तदा किं पुगः सामित्रासः तत्त्वे
 किमिति नापनीतः । इममकोश्चूते पदि सामित्रासु
 लाचैष मुख्ये तदा करमर्थं महाप्रसादसामः स्यात् ॥
 अपरद्य ॥ निरपेक्षोन रक्तमयोधृतैः सामी करात्यन ।
 निरपेक्षं प्रभुं कर्त्त्वा भूत्वः स्थाहधिकर्त्तवत् ॥ करठकः
 पुच्छति करमेतत् । इमवकः करमति अस्तु तरापदे
 आर्द्धशिरगामि पर्वते दुर्दीन्तोनाम गदायिकामः
 चिंहस्या पर्वतकल्परगधिक्षयामस्य केसरायं कर्त्तिशू
 निकः प्रत्यई छिन्नति ॥ * * * * * * * * *

बालक ग्रामाकेओ ए मनूषा ऐरा बलिङ्गा अवजा करिबेक दा
 बेहेत्क ईमि महती देवता मनूषाकपे आहेय । इमवक
 सामिङ्गा बलिल हे यक्कु चूप करिङ्गा थाक आमि ज्योगे काऱ्य
 आमिङ्गाहि र्भाफिङ्गा गक्कर शब ने बलिवर्द्ध आमादेव उक्क
 शार निंहेऱ कथाकि । करठेक बलित्तेहे यहापि एमन तरे
 शुद्धर त्या कि लेहे घालेते केम जीतिखुम करिला दा ॥
 इमवक बलित्तेहे वरि ग्रामाम त्या लेहे खालेत्तेहे बाज

অবে কি পুকার এ মহাপুন্দৰ লাভ হয় । এবং অত্যোন্তা
বাসীকে কখন নিরপেক করিবেন। পুত্রকে নিরপেক
করিয়া তৃত্য দধিকর্ণের ন্যায় হইবে। কর্ণটক পুনৰ্বুক করি
তেহে একি কপ দমনক কহিতেহে । উভয়াপথে অর্দ্ধ
শিখর নামে পর্বতে মহাপুন্দৰকর্মবিশ্বষ্ট দুর্দাত মামে
এক সিংহ থাকে পর্বতে গমনেতে শিশুত তাহার জটার
অপুত্তাম কোম উদ্বৃত্ত পুত্রক কাটে ।

The sovereign, although but a child, is not to be despised, but to be respected as a man; or as a mighty divinity, who presideth in human form.

Damanaka, laughing, said,—Hold thy peace, friend; I am acquainted with the cause of this fear: it is only the bellowing of a bull, our proper food, as well as that of the lion. If this be the case, observed Karataka, why were not his highness fears instantly appeased? If, replied Damanaka, they had been satisfied immediately, how would this great commission have been obtained? They say,

The master should never be rendered free from apprehension by his servants; for a servant having quieted the fears of his master may experience the fate of Dadhikarna.

How was that? demanded Karataka; and Damanaka related the following story.

FABLE IV.

UPON the mountain Arbuda-sikhara, there was a lion, whose name was Mahāvikrama, the tips of whose mane a mouse was wont to gnaw, as he slept in his den:

ताह के सरायी लून हङ्का कुपितो विवरान्तर्मल मूर्खिक
सहमतानो इच्छितयत् ॥ चुहश्चर्मेष्वसु विक्षमादेव
स्वभवते । तसाइन्तुं पुरकार्यं सहशस्य विनिकः ॥
इत्याच्छ्रुत्य तेग याम जला विकासं तत्त्वादपिकर्त्त
नामा विदादोषलेनानीय मांसाहार रथा रक्तव्ये
स्यापितः अवन्तरं तद्यान्मूर्खिकोपि विकाश विःसरति
तेनाच्छ्रुत्य सिङ्होऽचतकेसरः सुखं चपिति मूर्खिकव्यवहर्दं
यदा यदा गृह्णाति तदा मांसाहारदानेन तत्त्विडाच्छ्रु
संवर्द्धयति चर्मेकदा ए मूर्खिकः चुहापोडितोष्टहिः
सहवर्न् विदादेन प्राप्तो आपादित्य अवन्तरं ए सिं
हेनेषकासं यावन्मूर्खिकं न पश्यति तत्त्वानुरावमयि
न चृत्योनि तदा तत्त्वानुरावोद्दिताच्छ्रुत्याहार
दाने गन्धादरोषभूद ॥*०*०*०*०*०*०*

तद्यन्तर केशाग्निहि देखिया लूकरहैया गर्भमध्ये हित मू
र्खिकके दा पाईया ताबमा करिल बे कुमु शब्दूह्य पराकर्मे
ते द्वारा ना यान्न ताहाके मट्टे करिवाऱ निमित्ते ताहान्न फूला
येदा करिबेक एहै आलोचना करिया नेहि सिंह पुरामेपिया
विद्याम करिया दधिकर्त्त नामे विडालके वट्टेते आविया
मांस आहार दिया आपल कर्मत्रेते आधिक अन्तर नेहि
ज्ञेते मूर्खिक ए विवरएहैते बाहिय इन नामैहेतुक ए

निंदन्ति अठा हैमा गुर्खेते निमा वाम उखन् उच्चरेत
शब्दज्ञने उखन् मांस तोलन दामा ये बिहारके सहर्दा
कर्मे । ताहारपर एक दिवस ले है मूषिक कूधार्ज हैमा
वाहिये चलत मार्जीरिताहाके पाईमा उक्षि करिल तरन
उपर्युक्ते निंदन्ति कालगर्भस्तु मूषिकके देखे माताहार
शब्दत उने ना उखन् ताहार अनुपमोसिताहेतुक बिहार
ले त्रिपात्रामेते निंदन्ति उखन् ।

The noble beast, having discovered that his hair was bitten, was very much displeased; and as he was unable to catch the offender, who always slipped into its hole, he meditated what was best to be done; and having resolved, said he,

Whoso hath a trifling enemy, who is not to be overcome by dint of valour, should employ against him a force of his own likeness.

With a review of this saying, the lion repaired to the village, and by means of a piece of meat thrown into his hole, with some difficulty caught a cat, whose name was Dadbikarna. He carried him home, and the mouse, for some time not venturing out for fear, the lion remained with his hair unnipped. At length, however, the mouse was so oppressed with hunger, that creeping about, he was caught and devoured by the cat. The lion now no longer hearing the noise of the mouse, thought he had no further occasion for the services of the cat, and so began to be sparing of his allowance; and in

ततोषायादारविरक्ता दुर्बलोदिकसंवयम्भाव
 अतोहं द्रवीभि निरपेक्षान कर्त्तर्य इत्यादिततोदमनक
 करठकौ सज्जीवकसमीप गतो तथ करठकस्तरत्वे शाढो
 प्रसुपविष्टः ॥ दग्नकः सज्जीवकसमीपं लक्षाद्वीत् चरे
 नृपथ एवोह राजा पिङ्गलकेनारण्यार्थं निषुक्तः
 सेवापतिः करठकः सुमाज्ञायति उत्तरमाणश्च गच्छ
 आदरखादूरमपवर अन्यवा ते विषहं कर्त्तव्यमिष्यति
 म ब्राने कुहः सामी किं विधायति तप्तुत्वा सज्जीवक
 आयान् । आज्ञाभ्रान्तेन्द्राण्डं आज्ञायानामनादरः ॥
 पृथक् ग्रन्था च नारीणामग्रहविशितोवधः ॥ ततोदेश
 अवहारानभिज्ञः सज्जीवकः य भवसुपसृत्य शाढास्त्राम
 करठकं प्रवत्तवान् । * * * * *

परे अनाहारहेतुक धर्मिकर्ण शुर्वल हैमा अवश्य हैन ।
 ऐ मिमित्तेभानि बलि पुत्रुके निरपेक करिया ईत्यादि ।
 तुपरे दमनक करठक सज्जीवकेत्र निकटे गेल सेखामे
 करठक गाहेर तलाते शाढोप करिया बमिन दमनक
 सज्जीवकसमीपे याईया बगिल अरे बलह ऐ आमि
 न्नाजा पिङ्गलक कर्त्तव्यक बन रुकार मिमित्ते निषुक्त करठक
 मामे सेनापति आङ्का करित्तेहेन शाश्व आईन मत्तु
 ऐ दमहहेते दूरे या अनार्था तोमार मन कल हैवे

मा जालि पुण्ड्र कूपित हईमा कि कर्निवेन ताहा कुमिला
सजीवक आहेल। राजादिप्रेस आजालहून तुक्कणेहिप्रेस
अमादल्ल ओ त्रीलोकेन्द्रेन पृथक् शया एवं अवैध हिंना
अर्णां कर्तव्य नम्ह ईहा विवेचना कर्निला ताहारप्र देशाचा
ग्रामजिल्ल सजीवक तोत हईमा निकटे गिला कम्हटकके
माझाल पुणाम कर्निलेक !

consequence, poor puss pined away and died for want.
Wherefore, I say,— *The master should never be rendered g.c.*

After this Damanaka and Karataka advanced towards the bull Sarg-jivaka; and Karataka seated himself in state at the foot of a tree, whilst Damanaka addressed the bull in these words:—O bull I am placed here by king Pingalaka to gaurd these forests. The general Karataka commands you to attend him directly, or else retire at a distance from these woods, otherwise the fruits of thy disobedience will be painful.

For,

Disobedience to the commands of a sovereign, disrespect to a Brāhmaṇa, the separate bed of a woman, and strength without knowledge, are all dangerous things.

The poor bull, ignorant of the affairs of the country he was in, fearfully advanced towards Karataka, and made him a profound reverence.

तावापोत्ती । ननिरेष चक्राहरीपवी वदभादि करिदा
गियं हया । इति गोवयत्ति रीषिनः करिदो रक्षित
कारणः तद्वन् ॥ एव सज्जीवकः सामहार ते लेनापते
द्वि गया कर्त्तव्यं तदभिधीयताः । करठकोशूते दृष्टभवत्त
कानने तिष्ठति चक्रहेयपदारविन्दं प्रहम ॥ सज्जीवको
शूते तदभयवाच मे यच्छ गच्छामि करठकोशूते दृष्टे
वस्त्रीर्मुख चक्रगनया ददया ॥ यतः ॥ प्रगिवाचनदम
केशवः ग्रवनामय न वेदिभूमुजे । यतु ज्ञेन्द्रुते तदभय
गिज हि गोवायुद्यानि केसरी ॥ चक्रवा ॥ दद्यामि नो
म्बुद्धिति ग्रभञ्जनोशूलि गीचैः प्रहमानि यर्त्ततः । ए
मुक्तितानेव तद्वन् प्रवापते महामहत्येव करोमि पि
ज्ञानां तातो वस्त्रीवक द्वियद्वृते गंस्याय पिङ्गलकसमीप
नमीमतोराज्ञा चादरमोक्षोक्तो प्रहम्योपविष्टा । ॥

ठाहा परित्तेजा कहियाहेथ बलहैठे बूचिए बड़ याहाज
बाखाकाठेहतिर एह अबहा । अबहुत्र मस्त्रीवक मशक हैजा
कहिल हे लेनापते आमाज कि कर्त्तव्य ठाहा कहम कर
ठेक बलिज्जेह हे दृष्ट एह बलेते थाक आनामरिगेज तुग
तिर चलकमलके पुगान करमस्त्रीवक बलिज्जेह अठहराका
आमाके देख जबे बाहे । कलटक कहिज्जेह उन द्वे दृष्ट
एलका दृथा देहेत्तुक आकोशकात्रि शिशुपालके अद्वृक

पुरुषान् पुराम् कर्मन् माहि काम्यं द्वेष्वे धर्मिके शिंह
प्रुतिधूमि पुराम् कर्म शृगालेर शक्तिके पुति अस्ति पुराम्
कर्मेना आव देख । नर्पुकारे शीघ्रेते नमु ओ कोमज एव
के वायू उत्सून करे शा अतिक्षेत्र बृक्ष नर्माकेई उ॒
पाट्यम् कर्म केवला बहुवोक एड लोकेते प्राक्षम
कर्म । तदमस्त्रम् ताहारा यजीवकके किं दूरे गाधिरा
पिरजकेन्न सज्जिधामे गेत । ताहार पर गाधा ताहार दिग्म
के शादर्ले देखिलेम ताहारा पुण्यम् करिन्ना रणिम ।

It is said,

*Wisdom is of more consequence than strength. The want of it is a state of misery. The Diudima proclaims this, sounding, *The miserable are defeated.**

Sang-jivaka, with a loud voice, said,—What, O General, am I to do? And Karataka replied,—If it be thy wish to remain in these forests, bow down to the dust of his highness's feet. Give me thy word, that there is no danger, said Sang-jivaka, and upon those terms I am ready to go. These suspicions, observed Karatāka, are unnecessary; for,

Keshaba did not make a reply to the King Chid, who reviled him, for the lion returns the sound of a cloud, but not that of a fox,

Again:

The tempest never rooteth up the grass, which is feeble, humble, and shooteth not up on high; but exerteth its power even to distress the lofty trees; for the great use not not their might, but upqn the great

Saying this, leaving Sang-jivaka at a little distance, they repaired unto the presence of the lion, by whom having been received with attention, they made their reverence, and sat down.

रामाह तथा सहृदः ॥ इगमको प्रूपे देव हठा किञ्चुणी
 बेत ज्ञात तत्त्वा भजानेवासी देव इष्टुनिष्ठनि किञ्चु
 भजावल्लोऽसौ ततः सञ्जीभूयोपविश्य हस्यता अब्द
 जागादेव न भेतव्यं ॥ तथा चोक्तं ॥ अब्दगायाम भेत
 अग्नज्ञात्या अब्दकारणं । अब्दरेणुं परिज्ञाय कुट्ठिनी
 नोर्व एता ॥ रामाह कथमेतत् । इगमकः कथयति
 अस्ति शीपर्वतमध्ये ब्रह्मपुराण्यं नकरं तच्छ्रुतप्रदेशे
 घण्टाकर्णीनाम रात्रसः प्रतिष्ठसमीति जनप्रवादः चूप
 ते एकदा घण्टामादाय पलायमानः कस्त्रियोरोच्चा
 द्वैह आपादितः तत्त्वाणिपतिता घण्टा वानरैः प्राप्ता
 वानरसां घण्टामनुकृतं वादयति ततोनगरज्ञैः स मनु
 ऋः सादितोदृष्टः प्रतिष्ठाणं घण्टारवस्थं कृथते । १३५

त्रृणाम कहिलेन ताहाके तोमझा देखियाहि इगमक बिम
 महाराज देखियाहि किञ्चु महाराज वाहा जानियाहेन लेई
 कंप ए अतिष्ठ महाराजके देखिते अतिजाव कर्त्ता
 किञ्चु ए अतिश्व बलवान अठएव यमज्ज रहेजा बगिजा
 देखून शकमाज्जेतहै भय करियेम ना बिज्जा आहा
 कहियाहेन डरेन कारण ना जानिजा शकमाज्ज उहा
 कर्त्तव्य नम्ह शकमेन निमित्त जानिजा कृतिनी गोवर्दन पाहे
 आहिल । जाजा जिज्ञासिमेन ए किंपुकार । इगमक
 कहितहे । श्रीपर्वतेन मध्ये बृकपूर्व नामेनगर आहे

তাহার শিখের এক পুরুষে ঘণ্টাকর্ণ নামে এক গুরুত্বপূর্ণ বাস করে এই জন্মের জন্ম। এক দিন ঘণ্টা-জাইনা পলায়ন কোন চোর ব্যাঘুকত্ত্বের ভক্তি হইল তাহার হাতহৈতে পতিত ঘণ্টা বানরেরা পাইল বানর সেই ঘণ্টা সর্বক্ষণ বাজাইয়ে তাহারপর লগরিহ লোকেরা সেই মনুষ্যকে ভক্তি দেখিল আর সর্বদা ঘণ্টার ও জন্মে।

Have you seen him? said the king. We have Sir, answered Damanaka, but he is, as our lord imagined, of amazing strength, and is desirous of visiting your highness, wherefore, arm yourself, and let him draw near, But be not alarmed at a mere sound; for, it is said,

It is not proper to be alarmed at a mere sound, when the cause of that sound is unknown. A poor woman obtaineth consequence for discovering the cause of a sound.

The lion asked how that was; and Damanaka recounted the following story.

FABLE - V.

BETWEEN the mountains Sri-parvata there is a city called Brahma-pura, the inhabitants of which used to believe, that a certain giant, whom they called Ghantā-karna, infested one of the adjacent hills. The fact was thus: a thief, as he was running away with a bell he had stolen, was overcome and devoured by a tiger; and the bell falling from his hand having been picked up by some monkeys, every now and then they used to ring it. The people of the town finding that a man had been killed there, and hearing continually the noise of the bell,

कमलरं गङ्गाकर्षः कुपितो भनुत्यान् वादस्ति गङ्गाचा
वादस्ति इत्युत्ता एवेऽनावश्यतः पश्यापितः ततः
करात्पाना नाम कुट्टिन्या विश्वस्य वनवस्त्रोऽर्थं घङ्गा
वादः तत् किं मर्कठाघङ्गा वादस्ति इति सर्वे विश्वास
राजा विश्वापितः देव यदि किमहनोपदयः किमते
तदाहमेन घङ्गाकर्षः साधपाणि ततोराजा तस्मै यमं
हनं कुट्टिन्याच भग्नसं हात्वा तत्त्वं वलेशादिपूजायैरवै
दर्शयित्वा तथे वानरप्रियफलान्यादाय यमं अविश्व
पात्तान्याकीर्णालि ततोघङ्गां परिवृत्य वानराः यात्तान्ते
कावभूः कुट्टिनी एव घङ्गां लक्ष्मीना भवत्तान्ता एव
अनपूज्याभवत् अतोऽहं त्रिमिष्ठमादाम् भेदव्यापि
त्यादि। ततः तत्त्वीयकार्यात् दर्शनं कारितः पश्यान्त्वै
वादिततया अन्यात्य परमप्रीत्या विरं निवृत्ति । ◎

ताहारप्रेरण्य घटाकर्णकटे हैरान्य अमृता के खारे घटाकर्ण
बाजार ऐहा बलिया नकल लोक नम्रहैते पता है। अब
कर कराना नामे कुट्टिनी परामर्श करिया अमृकण ऐ घटा
वाद्य हरे तरे कि बासरेना घटा बाजार ऐहा आगनि
जानिया बाजाके बाजाहैल हे महारज यद्यपि किछु थम
ध्यय कर तरे आमि ऐ घटाकर्णके नामन करि ताहा
नगर बाजा ताहाके थम दिल कुट्टिनी मण्डल अंकिया
गणेशाहि पूजार बड़ बाहल्य देखाइला आगनि मर्कठाप्रे

हितोपदेश का अनुवाद वर्षे पुनरेक करिया कल सकल
केलिया हित उपरे बासिये रहा एक परित्याग करिया
कठासक्त है इस कूटनी एक लैया अपने आविष्टा जर्ख
जमेन मान्या है अतएव आमि बलि उत्तरे कामण ना
आविष्टा शक्तिवालेते हैं उन्हें कर्तव्य नया। अमस्त्र शशीवकके
आविष्टा देखा कराई लेक। पञ्चां देह इत्तेहै आप्नित
हैया परम्परा अत्यन्त प्रीतिते वह काल बास करो।

used to declare, that the giant Ghantā-karna being enraged, was devouring a man, and ringing his bell; so that the city was abandoned by all the principal inhabitants. At length, however, a certain poor woman having considered the subject, discovered that the bell was rung by the monkeys. She accordingly went to the rājā, and said,—If divine Sir, I may expect a very great reward, I will engage to silence this Ghantā-karna. The rājā was exceedingly well pleased, and gave her some money. So having described some circles, and exhibited the worship of Ganesha and other gods in a conspicuous manner, she provided such fruits as she conceived the monkeys were fond of, and went into the wood; where strewing them about, they presently quitted the bell, and attached themselves to the fruit. The poor woman, in the mean time, took away the bell, and repaired to the city; where she became an object of adoration to its inhabitants. Wherefore, I say,

It is not proper to be afraid of a mere sound g.c.
Having concluded his story, Damanaka and Karataka brought Sang-jivaka, and introduced him to the lion; after which the bull resided in that forest in great good fellowship.

कर कादित्तस पिहल यामा सव्वकर्णगामा पिहा
समाप्तःतस्यानिष्टे हत्ता समुपविष्ट पिङ्कसकसदादा
दाय पशु इन्तु चक्षितः अचान्तरे सज्जीपकोपदति देव
दाय इतहनार्थं मांशानि क राजाह दमनकरठकौ
आगोतः । सज्जीपकोडूते झापहां किमकि नाकि या
सिहोपिष्टश्याह नास्त्वेव गत् ॥ सज्जीपकोडूते कपये
मावग्नांसं ताभ्यां लादित राजाह लादित अपित
लावधीरित्त ग्रस्तहस्ते चामः । सज्जीपकोडूते कर्व
शीमदेवपादामामोचरेष्व किष्टे । राजाह गदीषा
लोचरेष्व किष्टे ॥ ३८ सज्जीपकोडूते नैतदुपित ॥
तथा घोर्ह ॥ नामिषेष्व प्रकुर्बाति भर्तुः किष्टिरपि
स्वयं । कार्यमाप्नुप्रतीकारादन्वय अपाप्तते । ४०

अनुत्तर कहाँठिं नेहे निष्टेव भुता उक्कर्मामा निष्ट
आईल ताहार आठिष्ट करिया बसिया पिहलक ताहार
तोजनेव निमित्ते पक्ष नै करिते चलिल इत्यबन्दे नजी
वक बलित्तेहे हे महाराज आजिलक्ष्मीप्रभु मांस कोर्खाय
तुण्डि कहिल दमनक कल्टक जामे नजीवक बलित्तेहे
जानूम कि आहेवा नाई निष्ट विवेचना करिया बलिल ताहा
माई नजीवक बलित्तेहे ताहारा कि पुकारे एत मांस खा
ईल गाळा बलिल खाईयाहे वाय करियाहे अवज्ञा ओ करि
याहे पुकारे एत वप नजीवक बलित्तेहे निष्ट नहा

ज्ञानेर चलनेर अस्त्राते कि रुपे एमन करे मृगति कहि
लेन आमार असोचलेहै करो। अमरन नजीवक बलिल
ईहा उपयुक्त वहे विजेता ईहा कहियाहेन हे महाराज
विपर्गुतीकार व्यञ्जिलेके आमिके लियेदेन मा करिया
आपनि कोन कर्म करिबे मा ।

Sometime after, a brother of the lion's whose name was Stabdha-karna, coming to see him, Pingalaka having entertained him, they went forth to hunt for prey. Upon their return, Sang-jivaka asked the lion what was become of the flesh of the deer which had been killed that day; and the rājā told him that Damanaka and Karataka knew. Let it be understood, said Sang-jivaka, whether there is or is not any. There is not, then, replied the lion, laughing. What! said Sang-jivaka, has so much flesh been eaten by those two? Eaten, wasted, and given away, answered the lion; and this is what happens every day. How are such things transacted, demanded the bull, without the knowledge of your highness? Why not? said the lion. Because it is not proper, observed the bull: for it is said,

A servant should never do any thing of himself, without having informed the sovereign his master; except it be what he may do to prevent a misfortune.

॥ अन्यथ ॥ कनकालुपमो मात्यकामुद्यगेपद्मयहः ।
 भूषते किं सदो मूर्खादरिद्रः किं बहाटकः ॥ सहस्रमात्यः
 सदा चेयान् काकिनीयः प्रवर्द्धयेत । कोषः कोषवतः
 प्राणः प्राणः प्राणान् भूषते ॥ किञ्चाक्ष्येन कुसाचारेः सेष
 तामेति पूरुषः । धनशीलः सप्तत्यापि व्यञ्जते किं पुणः
 यरैः ॥ एतच्चराङ्गः प्रधानं दूषण ॥ चनिष्ठयोजवेदा च तथा
 इन्द्रमधर्मतः । पोषणं दूरसंख्यानां कोषवसनमुञ्जते ॥
 अतः । विप्रमायमनास्तो च एवानस्तु सवास्त्वा परि
 लीयतएवासौ धनी वैकवयोपगः ॥ चक्रकर्णाद्वृते शृङ्ग
 सातस्त्रिराश्रितावेती दग्धककरठको रम्भिरिष्टका
 र्थाधिकारिष्टो च कहारिदर्थाधिकारेन गिषेन्द्रया

अपने वेमन गाड़ू मूर्खेन आज्ञा अनेक जलाहिन पुरुष कर्मे
 मालेर आज्ञा अन्नत्यापि कर्मे ऐबंप नन्दिलोक अनेक
 शृङ्गादि आज्ञान करिबेक अन्न व्याय करिबेक केम ना हे
 महाराज क्षण आज्ञा पाचाय कि मूर्ख हवे ऐहा अमे करिया
 आज्ञाना करिले ने पूक्य मूर्ख हव आज्ञा एक बड़ाटक सक्त
 करिले कि हैबे ऐहाते दरिद्र हव नेहै मत्ती वर्द्धा ताज
 वे पीछे गंगा कड़ि के बाड़ाय कोषाधिकाग्नि कोषहै पुण
 ग्नाजार पुण पुण जहे । आज्ञा अन्ना कूलाटाऱ्येते पूक्य मान्य
 हव ना केनना निर्धन हैले आपन श्री ओ त्याग कर्मे पर
 कि । ग्नाजार ए बड़े दोब खनादिन अतिरिक्त व्याय आज्ञा ना

हेथा आव अधर्जते उपार्जन आव अधिक ह'म आव दूर्गह
लोकेविगेव पोषण एই शुक्ल भाष्टारेव व्यासन वेहेतुक
आय ना मेधिजा आपन इच्छाते शीघ्र वास्त्र कर्मिमे कुबेरेव
तूल्यधनवान ओ दर्शिदु हम्म। तुक कर्णवलितेहे शुन भाई एहि
दमनक कर्मटक चिर कालेव आश्रित सर्वि विशुद्ध कार्याते
इहारा नियुक्त आहे धनाधिकाऱ्हते निस्त्रोग्म कर्तव्य महे।

Again:

The minister should be like a Kamandalu, in which there is deposited a vast collection. Of what use to a sovereign is a poor idle fool, or a mere empty hull?

For,

He is the best minister who enricheth the state but a Kākiui. The treasury is the vitals of him who hath a treasury. The animal spirits are not the vitals of princes.

For a man will not arrive at the state of being respected by any other means. When a man is destitute of riches, he is sometimes forsaken, even by his wife, and how much more by others!

What great evils these are also in a state!

Great expenditures, and the want of inspection; so, unlawful accumulation, plundering, and a distant situation, are called the evils of the treasury.

The rich man spendeth like Vaisravana, (Plutus) who squandereth, according to his inclinations, his income immediately, without regard to its amount.

Hear me, brother; said Satabda-karua, it is my opinion, that these two, Karataka and Damanaka, being employed in the superintendence of the affairs of peace and war, are improper persons to preside at the head of the treasury.

अवरण निषेधप्रकावे पन्नपा चुन तत् कथ्यते ।
 ग्राहकः च चिषेदभूनाधिकारे प्रशस्यते ग्राहकः चिह्न
 सम्बर्धं लक्ष्मेणा पितृयच्छति ॥ नियुक्तः च चिषेदये लक्ष्मी
 दर्शयते ध्रुवं । सर्वस्ते दत्तुराक्षय ज्ञानिभावतः ॥
 अपराधेषि निःशहोगियोनो चिरसेवकः । स सामिनम्
 च ज्ञाय अरेष्ठ निरवयहः ॥ उपकर्त्ताधिकारस्य सापराध
 न भव्यते । उपकारं अजीक्षय सर्वमेवाभस्तुत्यति ॥ उपां
 शुक्लोदितोऽमात्यः सर्वं राजायते यतः । अवज्ञा किष्टते
 तेव सदा परिषयामध्रुवं ॥ यन्तर्दुर्दः च नायुक्तः ग्राहीन
 र्थकरः किल । शकुनिः शकटारस्य हस्तान्तादत्त भूपते ॥
 सदामात्यन साध्यः साम् समृद्धः सर्वं एव शिसिद्वानाम्
 यगादेश्चाद्विषितविकारिष्टो ॥

आउलिम्बोगे त्रुपुन्नेते आमि बाहा शुनिम्बाहि ताहा करि
 त्रुक्तिं करिय बाहुब ऐहान्ना अधिकारेते पुनर्व नम्बुद्धुक्ति
 न्याय धन कठेते ओ देव शा करिय धनेते नियुक्त इहेते
 अवश्य अत्र देखोम्ब बस्तुक्तिभावेते सर्वव आकृमण करि
 ज्ञाप्तुमकरे बहुकालेन दाय नियुक्त इहेया अपनावेते शक्ता
 त्तहित हस्त से पुड्डुके अमात्या करिया यदेष्टो ज्ञान करे फेप
 कारक वाक्ति अविकारी हैया आपाम अपनाव शामेदा उल
 कारके धुजाते करिया नयडहै लूकाय फूदुधरेते गजा
 नर्त कारक शज्जी आपनि राजार म्याम आचरण करे दे

लोक सर्वदा परिज्ञयेते निष्ठय अवश्या करें अतःकर्त्रण दृष्टि
कर्मावान् लोक निष्ठय न कर अनर्थकारक हम हे महाराज
इहाते दृष्टास्त राजा दुर्योधनेन भजी शकुनि आव चूपुक
राजार मज्जी शकटार ! अमाज सर्वदा साध्य नहे केवला
सकलहै धनवान् हम बेहेतुक सिंह लोकेन्द्रिगेव एहि
आज्ञा ये धन चित्तेर विकारके करें ।

I will just repeat what I myself have heard upon the subject of persons to be employed.

A priest, a soldier, and a relation, are not proper to be employed at the head of affairs. The priest, even when the object for which he was engaged hath been completed, refuseth to resign.

If a soldier be employed in an affair, he directly sheweth his sword; and the relation, swalloweth up all the profits.

If an old servant be appointed, he will be fearless, even in the commission of crimes; and, in despite of his master, he may quit his service without reproof.

One who hath been useful, in offending, payeth no attention to his offence. He maketh his services a standard, under which to plunder and destroy.

What minister is inattentive among riches? The man forceth himself to be attached; and from intimacy he is for ever sure to behave with insolence and contempt.

The man who thinketh of nothing but the acquisition of wealth, always devoureth the whole without reserve. The eagle and the vulture may serve a prince as examples of such a minister.

A minister is always incorrigible, when he shall be grown too great. It is a maxim of those who are esteemed perfect, that abundance is the perverter of reason,

प्रामाण्यदर्श इत्यपरीषट्टाऽनुरोधम् । उपेषां युद्धि
शीनस्त्रं भोगोऽसात्यस्य दूषकं । नियोग्यार्थयहोपायो
राज्ञां मित्यपरीक्षणं । प्रतिपञ्चप्रदानय तथा कर्म
विषय्ययः ॥ निषोडितावसन्त्युचरनःसारं महीपते दुष्ट
अलाद्य ग्राघोमवन्ति हि नियंत्रितिः ॥ सुद्धर्निश्चापिते
वेध्यावसुधायामहोपते यहत् किं पीडितसालवस्त्रे
मुखेत् दुत्ययः ॥ एतत् सर्वं यथावशरं ज्ञात्य
व्यवहर्त्य ॥ सिंहोद्रूपे अस्ति ताथदेवं किन्तु एतौ सर्व
थान मम वज्रनक्तारिष्ठै । जाघकर्ण्यावृते एतत् सर्वम्
नुचितं सर्वं था ॥ अतः ॥ आङ्गाशङ्करावाहानं चमेत्
स्त्रमुतानपि । विषयः कोऽनुरागस्य राजविज्ञानस्य च ॥

प्राप्त धर्मे न शंखश्वरं द्रुबोरं विनिमयं एवं उपरोध एवं
उपेक्षा । एवं निरुद्धिता एवं उपत्तोग एই सकल शत्रिय
योद्युक्त लोकेन हाने धन लैवाग्रउपायान ज्ञात्युक
येनदिगेरपुत्ताह परीक्षा आरु पुतिपति कराण आरु अधि
कारेनपरिवर्त ए सकल दृष्टिवृण येन अतिशय पाढ़ित है
गेष्ठत्रह पूर्णादिके उक्ताव करेहे महाराज तेजनि अधि
कारह लोकेन्ना अतिशय पीड़ित हैले अस्त्रह बहके
वाहिन करेह । हे महाराज नियुक्त लोकेनदिगेके वाह
नार बूबिवेक एकवारु पीड़ित करिले कि द्वानवत्र शास्त्र
ज्ञात्याग करेह एই सकल समझानुसारे कानिझ । व्यवहार
कर्तव्य । शिंह विजेहे एই प्रकार बठेते किन्तु इहारा

• दूर्हजन सर्वथा आमार बचनकाली नस्त्र। उत्कर्ष बलिते
हे ए नकल सर्वपुकारे अनुपयुक्त येहेतुक आदेशेन
लक्ष्मकारक आपन पूर्जेविगेके कर्मा कर्मिवेन। अतएव
राजार मनोगत अनुभृतेगेन आर विशेष कि ।

Not taking the advantages which are found, concealing the expenditure of things, inattention, want of judgment and the being addicted to pleasures, are all faults in a minister.

The collection of the revenues is the business of the officers; but a constant circumspection, the payment of stipends, and of the return for labour, are the duties of the sovereign.

Until they are pressed, they will not disgorge the royal treasures they have embezzled; for the officers of revenue are like obstinate tumours, that must be pressed before they will properly discharge.

And the compulsive power of the sovereigns of the earth should be exerted repeatedly upon their officers; for will a piece of cloth, by being once squeezed, yield up all the water it may have imbibed?

The whole of this advice, concluded the lion's brother, should be put in practice, as often as there is found occasion.

The rājā then said,—It is even so, that these two are not always ready to obey my commands. And that, replied his brother, is at no time becoming in them: for,

A sovereign should not forgive those who disobey his commands, although they were his sons. Especially if it be to the hurt of the revenue, or relative to any thing he may have fixed his heart upon.

काव्यस नश्यति परोविषयस नैवी गठेन्द्रियस काव्य
भवेत्परस्य पर्यः । विद्याकर्णं असनिनः काव्यस उत्तरा
दात्यं प्रभाससचिवस नराधिष्ठ ॥ अपरद्य ॥ तत्त्वे
भ्योगिदुक्तेभ्यः शब्दोन्मृपवस्त्राभाग् । मृष्टिर्जिज्ञोभाग
प्रभारक्षेत् पितेव हि ॥ यातः सर्वप्राचाहत्येन क्रियतां
अवहारोप्यसाधिः काव्यस अथ सञ्चीषकः यस्यमनुको
इर्द्धाधिकारे गियुज्यतां एतद्वार्यानुष्टुप्मे सनितदा
इभ्य पिङ्गलकसञ्चीषकयोः सर्ववन्धुषरित्यागेन महता
स्तेषेव कालोऽनिवर्त्तते ततोऽनुजीविनामप्याहारदाये
शैविष्यदर्घनाहमगककरटकावन्योन्यं चक्षतस्तदाह
दमनका करटक मिथ कि कर्त्तव्य आत्मानोऽर्थ दोषः
सर्वं छतेऽपि दोषे परिदेवमप्यनुचितं ॥ ३०४०४

तुक बातिल यस नष्ट हम अनिष्टलोकेव शिवता नष्ट हम
अजिते चिरोन्न कूल नष्ट हम थनपरवातिल धर्म नष्ट हम
वायनि लोकेन्न विद्या नष्ट। हम कृपण जनेन्न शूष्ट नष्ट
हम ये ग्राजार मर्त्ती प्रमत्त हम ताहार ग्राज्य नष्ट हम।
अपन चोरहैते एवं निम्नोगिपूकवहैते एवं विपक
हैते एवं ग्राजार प्रिय लोकहैते आर आपन लोकहै
ते प्रुजारदिपके ग्राजा पितार माझ रक्षा करिबेक। हे
ताइ सर्वपुकारे आमारवाका कर आमरा ओ ब्यवहार
करिबाहि एই नञ्चीवक शम्यातक क अर्धाधिकारे ऐहाके

बिस्त्रोग कर। एह कथाते भावा कर्लिले पर्यं भवधि सम्भ
परित्याग करिला अतिश्च द्वेषते पितृक जङ्गीबकेले
काल याईतेहे। अनुस्त्र दासेन्द्रदेव ओ आहार दानेते
ईशधिला दर्शनहेतुक दमनक कर्लटक पराम्पर डावना
करितेहे दमनक कर्लटकके कहिल हे मित्र कि कर्त्तव्य
आयुक्त एदोब आपलि दोषकर्लिले खेद करा अमुचित!

The indolent person loses his fame, the wicked his friendship, the libertine his taste, the avaricious his religion, the sick his learning, the miser his happiness, and the king whose minister is careless, his kingdom.

The rājā should, like a father, protect his subjects from robbers, from the officers of government, from the common enemy, from the royal favourites, and from his own avarice.

Brother, continued he, let my advice be followed: we have made our meal for to-day. Then let the bull, Sang-jivaka, who eats nothing but grass and corn, be appointed to superintend the provision.

After that, he being appointed accordingly, the lion and the bull passed their time together in great mutual kindness. But the two jackals, upon experiencing a relaxation in serving out the provisions to the officers and dependants, began to consult together what was to be done. It is an evil of our own seeking, said Damana-ka, and it is not proper to lament about a misfortune of one's own making.

तथा घोर्ता सर्वरेतामहं सृष्टा वज्रामानस
 दूतिका । चाहित्सुः समर्थं साधुः सहोषादुषिता
 इमे ॥ करठकोद्रूते कवमेतत् । दमनकः कवयति ।
 अस्ति काञ्चनपुरनाम्नि नमरे वीरविज्ञनोराजा तस्य
 धर्माधिकारिषा कस्त्रिमापितेवध्यभूमि नीयमानः
 कन्दर्पकेनुनाम्ना परिग्रामकेन साधुद्वितीयकेन नायं
 हन्तव्यद्युक्ता वस्त्राद्वले धृतः । राजपुरुषाज्ञुः किमि
 दि नायं वध्यः । त चाह अूयतां सर्वरेतामहं सृष्टेत्यादि
 पठति तस्मात्तः कवमेतत् । परिग्रामकः कवयति अर्द्धं
 सिंहसर्दोपे भूपतेर्जीमूर्तकेतोः पुचः कन्दर्पकेनुनाम्ना
 एकदा केलिकालनावस्थितेन मया पोतवर्णस्तुष्टाकृतं

তাহা পঞ্জিতেরা কহিয়াছেন আমি বণ্ঠেখাকে স্পর্শ করিয়া আর দৃঢ়ী আপনাকে বাকিয়া আর সাধু আপন রস্ত শহিতে ইচ্ছা করিয়া আপনদোষেতে ইহারা দুশ্মি ত হইয়াছে কল্পক বলিতেছে এ কি পুকার । দমনক কহিতেছে । কাঞ্চনপুর নাম নগরে বীরবিজ্ঞম মাঝে এক রাজা থাকে তাহার ধর্মাধিকারি বধ্যভূমিতে কোন মাপিতকে আনত এক সাধুর সহিত কন্দর্পকেতু নামে সন্যাসী তাহাকে দেখিয়া কহিল এই মোক বধ্য নয় ইহা কহিয়া তাহার

बत्रेर अंचले थरिल गाजपूकवेरा कहिल केम ए बह्य
महे। सम्यासी कहितेहे सिंहलधीपेते जीमुत्केतु
गाजार कम्पर्केतु नामा पुण आमि एक दिन आमि छीझा
कानने थाकिया जाहाजि सउदागरेर मुखेते शुनिलाम।

It is said,

I, for having touched Sircarna-rekha; the barber's wife, for having bound herself; the merchant, for laying attempted to steal a jewel: All these suffered for their own faults.

How was this? demanded Karataka; and Damanaka related the following stories:

FABLE VI.

IN the city which is called Kānchana-pura, there was a rājā, whose name was Vira-vikrama. Once upon a time, as his chief officer of justice was conducting a certain barber to the place of execution, one devout man, named Kandarpa-ketu, accompanied by a merchant, taking him by the skirt of his garment, cried out,—This man is not guilty! How so! said the king's officers; not guilty, sayest thou? Hear me! said he, and he immediately began to repeat these lines:—*Having touched Swarna-rekha, &c.* What does this mean, demanded the officers; and the devotee recounted the following adventure:

The king of Singbala-dwipa, whose name is Jimutaketu, bath a son called Kandarpa-ketu, and I am he. One day a boat-man, who attended in the pleasure gardens, told me,

अहम् समुद्भवधे अनुरूपामाविभूत्यस्तमवत्ते
 रत्नावलीकिरणकर्तुर्पर्यंते स्थिता सर्वासाहारभूषिता
 लक्ष्मीरिव वीर्णं सादयन्ती कल्या काचिदृश्यते इति
 तताऽङ्गं पोतवस्त्रिमादाय पोतमारस्य तत्त्वगतः ।
 अनन्तरं तत्र नत्वा पर्यहेऽर्जुमध्या तवैव सा अवलोकिता
 ततः सा सर्वासमेता समुद्भवधे मध्या हस्याभवत् ततस्ता
 स्त्रावस्त्रयुक्ताद्युषेन मयापि तत्प्रस्तात् भव्यः प्रदत्तः
 तदनन्तरं कनकपत्तनं प्राप्य सुवर्णप्रासादे तवैव पर्यहे
 स्थिता विद्याधरीभिरुपास्यमाना मयालोकिता तयाऽ
 यहं दूरादेष हङ्का सर्वों प्रस्त्राप्य सादरं समावितः
 तत्सत्त्वा च मया पुष्ट्या समात्यानं । #०००#

मे एই समूद्रमध्ये चतुर्दशीतिथिते आवित्ति कल्प वृक्षेन उ
 लेते रत्न समूहेर किञ्चनाना मनोहर पालकेते उपविष्टा
 अर्धात्तलग्ने भूषिता लक्ष्मीर न्याय सूक्ष्मी वीणा बाजाइतेहे
 एमन कोन कल्या देखा याय । अनन्तर आमि ऐ सওदागर
 के लाईया जाहाजेते आरोहण करिया सेथाने गेलाम ।
 ताहार पर सेथाने गिया पर्यक्तेते अर्जुमध्या सेहि पुकार
 ताहाके अबलोकन करिलाम तৎपरे से सखीर सहित
 साग़रमध्ये मध्या अदृश्या हैल । ताहार पर ताहार सौ
 पर्य गुणेते आकृष्ट हैया आनि ओ ताहार पञ्चां झल्प

हितोद्देश एक सुवर्णपुरी पाइया नूर्बग प्रासादे के
कप खटाते हिता विद्याधरीकर्त्तुक सेव्यमाना ताहाके
अभि देखिलाम सेव आमाके मूरुहैते देखिया नथाके
पाठाइया आदरते सज्जाव कर्निल ताहार नथाके आभि
देखिया छिकासिले से कहिल।

that on the fourteenth day of the moon, there was to be seen in the sea, which was near, under what had the appearance of the Kalpa-taru, or tree of thought, seated upon a silver sofa, ornamented with a fringe of precious gems, a certain nymph playing upon a Vina, as it were the goddess Lakshmi. At the proper time I sent for the boat-man, and getting into the boat, set sail for the appointed place; and there I beheld a damsel, with only one half of her body appearing above the surface of the water. In short, attracted by the beauty of her appearance, I leaped behind her; and was immediately transported to her golden place; where I found her waiting in an apartment of gold, seated upon a bed of the same materials, attended by Vidya-dharies. I no sooner saw her, than, spying me at a distance, she sent a damsel, who addressed me with respect. On my enquiry, the damsel said.

एषा कन्दर्पकेलिनास्त्रा विद्याधरवज्रवर्णिनः पुर्वी रत्न
मञ्चरी नाम प्रतिज्ञापिता विषयते यः ऋग्वेदस्तर्ण लक्ष
दुष्पाशत्य पश्यति सर्वं पितुर्गोप्तरोपि मात्मरित्येष्य
तीति मनसः सहस्रः तदेवां गन्धर्वविद्वाहेन परिष्ययन्
भवान् अथ तत्र हन्ते गन्धर्वविद्वाहेतया सह एमाण
स्त्राहं तिष्ठामि ततएकदा रहस्य त्वयोऽन्त लामिन् त्वे
च्छयासर्वमिदमुपभोक्तव्यं एषा विद्वता सर्वरेता नाम
विद्याधरी न कहाचित् सृष्ट्या पद्मादुपजातकौनुकेन
नया सर्वरेता लहस्येन सृष्ट्या तया विद्वतयाम्यहं
धरणपद्मेन ताडित आगत्य स्तराष्ट्रे पतितः अथ हुःसा
ताहं परिब्रजितः पृष्ठिर्णि परिखाल्यन् रूपां नदीमनु
ग्रामः अब वानिकाले दिवसे लोपम्भे सुमः सम्पर्य

कन्दर्पकेलि नामे विद्याधर चक्रवर्ति इन्द्र मञ्चरी नामे
कन्या। ईनि ईहार नियम आहे ये व्यक्तिआसिन्ना आपले
चक्रुते एই कनक पत्रन देखिबेक सेही पिताऱ्य अगोचरे
ते ओ आमाके विवाह करिबेक एই मन्त्रेरु पुतिजा
एहिहेतुक ईहाके गाङ्कर्व विवाहेते आपलि शीकाऱ्य
ककन। अनन्तर गाङ्कर्व विवाह हईले परे ताहार
सहित श्रीडा करत सेही शाने आमि थाकि। ताहार
परे एक दिवस निर्जनेते से कहिल हे नाथ आपले
ईल्हाते एই समन्त उपतोग कर किस्त चित्रित एই वर्णरेखा

नामे विद्याधरीके कहाँ स्पर्श करिबा ना । पञ्चां आमि
कोतुकार्बिष्ट हइया वर्णरेखाके आपन हस्तेते स्पर्शकरि
या चिरिता सेहि वर्णरेखा आमाके पादपङ्कजवारा ता
ड़ित करिल ताहाते आसिया आपम देशेते पड़िलाम
अनस्त्र व्यथित हइया सम्यासी हइया पृथिवीते भ्रमण करत
एहि मगरी के पाइलाम । परेगत दिवसे गोपगृहेते
शयन करिया देखिलाम ।

That is nymph Ratna-manjari, the daughter of Kandarpakeli, the king of the Vidya-dhara. She has resolved to give her hand, even without the knowledge of her father, to the person, who will come and behold this golden city with his own eyes; therefore consent to be united by the Gandharva mode of marriage. After this, I was married to her according to the ceremony of the Gandharvas (by exchanging necklaces) and continued a long time delighted with her. One day, as we were in private together, she said,—Husband, thou mayst enjoy every thing which is here according to thy wish, except it be the beautiful Swarna-rekhā, a certain Vidyā-dhari, who is not to be touched of any one. Sometime after this, at an entertainment, being in a merry mood, I was tempted to touch the orbs of her bosom, and for my presumption she spurned me with the sole of her foot; after which I found myself in this country; and at length travelling about in great distress, I chanced to discover this city, and having wandered about all day, I went to sleep at the house of a certain cow-keeper.

प्रदोषसमये सुहृदां पालनं हावा सनेहमानतीनोपा
 सवधूं दूत्या सह किमपि मदयन्तीनपश्चत् ततकां
 बोपीं ताउयित्वा सभ्ये बद्धा सुप्तः ततोऽर्द्धरात्रे एतस्य
 नापितस्य वधूर्दूती पुनर्जां बोपीनुपेतावहत् तत्र विरहा
 बलरन्धोऽस्तौ सरमरजर्जरितोनुरूप्त्रिव वर्तते ।
 तथा चोक्तं ॥ रजनीघयनाचेन सखिते लिङिरे लिञ्चि
 यूनां मनांसि विद्याध इद्धा इद्धा मनोभवः ॥ तस्य
 नाईशीनवस्यानवलोक्य परिज्ञिष्टमनाज्ञानुवर्जितु
 मानता तदहमचात्मानं बद्धा तिष्ठासि त्वं तत्र गत्वा तं
 लक्ष्मोऽस्य सत्त्वरनामनिष्टिं तथानुठिते सति सनोपः
 प्रबुद्धोऽवहत् इदानीं त्वां पापिचां आरान्तिकं नयासि
 ततोपदास्तौ न किञ्चिद्विद्यि द्रूते । *०*०*०*०*

सक्षाकाले आज्ञाय अस्त्रमहेऱे पालन करिला पोप
 आपन गृहे आसिला आपन डार्याके दूतील शहित
 कोन परामर्श करिते देखिल ताहाल पर देह
 पोपाके ताड्डा करिला शुक्तेते बक्कन करिला शम्न
 करिल अनस्त्र अर्करात्रेते ऐ नापितेऱे श्री दूती देह
 गोपिर निकट याईला कहिल तोनाल विनहक्कगानले
 दर्थे ऐ व्याङ्क कन्दपर्वाणेते जर्जरित मृग्मूर्तुला आहे ।
 पणितेऱा ताहा कहियाछेन रात्रिते चम्दूकतूक अहकार
 विनाशित हईले कन्दपर्व देखिला युवारुद्दिगेऱे मनके बेद

कर्रे ताहार सेहुकप अबहा देखिया दूःखितास्तःकरण रहिया
तोमार अनुवर्त्तिते आसियाहि सेहुहेतुक आनि एथाने
आपमाके बाबिया थाकि तुमि सेखाने धाइया ताहाके पर्नि
तोष करिया रहाते आसिबा सेहु पुकार करिले पर्रे से
गोप जागिया बलिल ओरे पापाज्ञा सम्प्रुदि तोरे उप
पतिर मिकठे नहि । अनन्तर वथन ए किछुहु ला बलिल ।

This man, too, perceiving the season for the commission of crimes was approaching, prudently quitted the conversation of his friends, and came home, where he found his wife consulting with a procuress. So, having given her a good beating, he made her fast to a post, and went to sleep. About midnight, the same procuress, who was the barber's wife, returning, said to the cow-keeper's wife,—Such an one, burning with the fire of separation, is ready to die for thee.

For, it is said,

As in the night darkness is kept at a distance, by the lord of shades, (the moon,) thus love by seeing and being seen, delights the heart of the young.

Having seen him in that condition, my heart was touched with pity, and I am therefore come to thee; Go, then, to speak to him, and return quickly; and in the mean time, I will bind myself to the post, and stay till thou shalt come back. Things having been thus managed, it so fell out, that the cow-keeper waked. Why dost not now go to see thy gallant, my dear? said he; to which no answer being made,

तरा कुद्दोगोपः इर्णाम वशि ग्रन्थुसरग्यि न दराचि
 इत्युक्ता कोपेन तेन कर्त्तिकामादायास्यामासिका छित्रा
 तथा छत्रा पुनः सुप्रोतेषेनिहासुपमः आवाक्य वोणी
 दूतीमपृष्ठं काशार्जा । दूत्योऽहं पश्य मां मुखमेव वार्जां
 कवयनिलालनन्तरं तथा गोणी तथा छत्रायात्मानं बद्धा स्थि
 ता इयस्तदूती मां छित्रमासिकां मटहीत्वा स्वमर्ह प्रवि
 ष्य स्थिता ततः प्रातरेवानेन नापितेन सुवधू चुरमा एहं
 आसिका सती चुरमेकं आदान् भतोऽसमयभाष्टे प्राप्ते
 सुपुष्यात्मकोषार्थं नापितः तत् चुरं दूरादेव मठे छित्र
 वाम् अब लार्जारावा इयं विनापराधम मे नासिका
 अनेन छित्राइत्युक्ता धर्माधिकारिसमीपमेनजानीतवतो
 या च वोणी तेन वोपेन पुनः पृष्ठोवाच । ०००

उथम ले पोण कडे रहेगा अहकारेते आमार वाकेएते
 उत्तर ओ हिति वा ईहा कहिया ग्रोवेते हुन्नि गईगा ईहार
 आसिका काटिल डाहा करिया पूनर्वार औ ईगा निहु पेल ।
 अनन्तर गोणी आसिया दूतीके छित्रासा करिल वृत्तास्त
 कि दूती कहिल आमाके देख मूर्खहै वृत्तास्त कहित्तेहे ।
 ईहार पर लेहे पोणा ऐ बग करिया आगमाके वाकिया
 आकिल ऐ दूती लेहे हित आसिका गईगा आगम गृहे
 प्रवेश करिया आकिल । डाहारपर गुरुत्त नमस्तेहे ऐ

মাপিত আপন ভার্যার নিকট কুরুতাণ চাহিলে পরে এক
খানি কুরু দিলেক । তদন্তের সমস্ত ভাণু মা পাইয়া জাত
ক্ষেত্র হইয়া এ নাপিত সেইকুরু দূরহইতে ঘরেতে কেলিয়া
দিল । অনন্তের দৃঢ়ী আর্তধনি করিয়া এ ব্যক্তি অপরাধ
ব্যতিরেকে আমার নাসিকা ছেদন করিল ইহা বলিয়া
ধর্মাধিকারিয়ে নিকটে ইহাকে আনিলেক । এ গোপী
সেই গোপকর্ত্তক পৃষ্ঠা হইয়া কহিলেক ।

he contained saying,—Pray who has taught thee to be so proud, that thou wilt not deign to give me an answer. And saying this, he got up in a great rage, cut off her nose, and lay himself down to sleep again. After a while, the cow-keeper's wife returning, asked the procuress what news. What news! said she; look in my face, and see what news! The cow-keeper's wife now takes her place, and binds herself to the post as before; and the barber's took up her nose and repaired to her own house. Early in the morning, when the barber ordered his wife to bring him the razor case, she said,—here is a razor, putting one into his hand; but as it did not chance to please him, he threw it in a passion upon the ground; upon which his wife seized the occasion to cry out,—Oh! without the least provocation, he hath cut off my nose! And away she went to the officer of justice.

In the mean time, the cow-keeper's wife, being questioned by her husband, exclaimed,—

करे नाप कोमां महासतीं निरूपयितुं समर्थः मम वद
हारमकरमसमष्टौ लोकपालाएव जानन्ति ॥ यतः ॥
सादित्यचन्द्रापनिलोऽनलस्त्रै योर्भूमिरापो हृदयं यमस्त्रा
सहस्र रात्रिस्त्रै उभे च सन्ध्ये धर्मस्त्रै जानाति नरस
हस्तं ॥ यद्यहं परमसती स्त्रां त्वां विहायात्य न जाने पुरु
षान्तरं समेऽपि नहि भजे तें धर्मेण हित्यापि मम
गात्रिका चर्च्छमास्तु मध्या त्वं भस्म कर्तुं शस्त्रते किन्तु
सामी त्वं लोकभयादुपेत्ते पश्य मनुष्णं ततो धावदसौर
नेत्रोदीपं प्रज्वास्य तन्मुखमवलोकते ताप इम्बुरं मुख
मवलोक्य तद्वरण्योः पतितः धन्योहं यस्येष्वरी मार्यं
परमसाध्वीति योग्यमास्ते काखुरेतदृक्षान्तमयि कवया
नि चर्यं स्मरहात्मितोदाद्यवर्णं नैसायोपकण्ठादिनां
नगरीमनुप्राप्तः । *

অৱে পোপ আমি মহাসত্তী আমাকে কে নিকপন কৱিতে
পাইলে আমাৱ নিষ্পাপ ব্যবহাৱ অষ্ট দিকপাশেৱা জানেম
যেহেতুক সূর্য চন্দ্ৰ বাযু অশ্বি বৰ্গ পৃথিবী জল অস্তঃকৱণ যম
দিবা গ্লান্তি দুই সক্ষাৎ ধৰ্ম ইহাৱা মনুষ্যেৱ চৱিত্ব জানেন
যদি আমি পৱন সত্তী হই তোমাকে ত্যাগ কৱিয়া অন্যকে
মা জানি অন্য পুকুৰকে বপুন্তও মা ডজি তবে সেই পুণ্যে
তে আমাৱ এহিম মাসা অছিমা হউক আমি তোমাকে

তঙ্ক করিতে পারি কিন্তু তুমি ভর্ণ লোক ভয়েতে উপেক্ষা
করি দেখ আমার মূখ তাহারপর বখন গোপ পুরীগ জ্ঞানি
য়া তাহার মূখ দেখে তখন তুমনাসিক বিশিষ্ট মূখ দেখিবা
তাহার পাস্তে পড়িল আমি ধন্য যাহার গৃহিণী এতাদৃশী
পরম সতী । এই যে সন্ধ্যাসী আছেন ইহাত বৃক্ষাস্ত ও বলি
ইনি মিছ গৃহহইতে বাহির হইয়া দ্বাদশ বৎসরেতে মলত
সমীপ হইতে এইপুরী পাইয়াছেন ।

Who guilty wretch, thinkest thou, is able to disfigure
one so very chaste as I ? The eight guardians of the uni-
verse are acquainted with all my actions ! Is it not said :

The sun and moon, fire and air, heaven, earth, and
water; the heart, and conscience; day and night, with
morning and evening; justice and all, are witnesses
of a man's actions ?

Then, let this be the trial of my innocence :

Ye mighty angels who guard the universe ! if I am a
chaste and virtuous wife, let this my countenance remain
no longer without a nose !

I can reduce you to ashes, but as you are my husband,
I pardon you. Now, said she, look at my face ! Accord-
ingly, her husband, having brought a light, examined
her face; and when he beheld that it was free from any
appearance of having been wounded, he fell down at her
feet, and, with a joyful heart exclaimed.—He who
possesses such a wife is chief among men !

Now attend to the history of the merchant. He left his
own house, and after an absence of twelve years, he re-
turned to this city, from the neighbourhood of the Malaya
mountains,

जन वेष्यामहे युत्सक्षाः पुडिष्ठाम्भारिखा
 पितकाहयदितवेतास्तस्य मूर्दनि रबमेकनुत्कृष्णासे
 तव सुन्देनामेन साधुना राजादुन्याय रबं गृहीत्
 अत्रः शतः गदातेन वेतासेन सूचत्त्वारितपाञ्चाभ्या
 पीडितः सप्तार्त्त्वादग्नयं पकार पश्चादुत्याय कुट्टिन्यो
 त्वं पुर भलयोपकण्डादागतोऽसि तत् सर्वरज्ञानि प्रय
 द्वासै नो वेदनेन न त्यक्तयोऽसि इत्यमेवाय वेदकः
 ततोऽनेन सर्वरज्ञानि समर्पितानि यथायनपद्मसर्व
 सोखासु समागत्य मिलितः एतत् सर्वं चुम्बा राज
 पुरवैर्याये धर्माधिकारी अवर्गितः अगम्तरं तेज या
 दृतीमोषी च यामाद्विर्जिःसारिता मापित्वा गृहकृतम्
 जतोऽहम्बोगि सर्वरेतामहं सृष्टेत्यादि । ५०८

ए हाँ वेष्या। भूते भास्त्रम् कर्त्रियाहितेन लैहै जटिनीत्र गृह
 आज्ञाते काँड़े निर्जित एक वेताल हिं ठाहार गृहकृते
 एक उत्तम ब्रह्माके ठाहाते एहै लोडि जाथू ग्रामितेउठि
 जा मधिमाईबाज निश्चित्य यस्तु कर्त्रितेन एथम् लैहै वेताल
 कर्त्रृक नूबसकाग्रित हस्तक्षेप जाडा धृत हैया वे वाडि
 आर्प्तवर कर्त्रिय । अमर्त्यर जटिनी उठिया कर्त्रित पूर्ण वय
 यज्ञ निकटहैरेते और्मि आगियाह लै नकल रस्ते ईराके
 देव नकूवा ए ठोमाके हालिवे न। ए छेतक एरे पुकार ।

अमस्त्र ईरि सवत्तु रत्न समर्पण कर्मिणे ए पुकारे ईरि
वत्सर्व दैवा आसिया आवाग्निप्रे अहित मिलिणे ।
एह उकड उनिया ग्राहपूकषेना न्यायेते धर्माधिकान्निके
प्रवृत्त कर्माइलेक । अमस्त्र तिनि सेह दूर्तीके आव गोप्ती
के ग्रामहहते बाहिय कर्मिया दिलेन् नापित आपाम गृहे
गेल । अतव आमि बलि वर्णरेखाके आमि स्पर्श कर्मिया
ईज्यादि ।

and went to sleep at a house of ill fame. The mistress of the house kept on the gateway a wooden image of a certain spirit, on whose head she had placed a valuable gem. The merchant, instigated by avarice, got up in the middle of the night; but just as he had put his hand to the jewel, he was caught between the arms of the image, which were hung by wires, and squeezed very closely, so that he cried out with pain. The mistress of the house got up immediately. Ho, ho ! master merchant! Thou art come from Malaya ! Then deliver all thy jewels, or else thou wilt not be released from thy present confinement. In short, he was helpless, and so sent for all his treasures, and made an offering of them for his enlargement; since which, having been thus plundered of all his wealth, he has joined our party of pilgrims.

All this being heard, the king's (inferior) officers persuaded the chief justice to do justice to the case. He accordingly drove out the procuress, and the wife of the cow-keeper from the village, and the barber being released, returned home.

I repeat, therefore,—*I for having touched the damsel
Shwarna-rekha g.c.*

क्षम सर्वं क्षतोपाधं दोषोऽव विलापनं गोचितं सर्वं विशु
ष्य मिष्य अथानयोः सौहार्दं मया कारितं तथा मिष्य
गेहोपि मया कार्यः । यतः ॥ अतस्याव्यपि तत्त्वानि
दर्शयन्त्यग्निपेशलाः । समेनिस्त्रोऽभ्यानीव चित्कर्मणि
दोजनाः ॥ अपरत् ॥ उत्पन्नेष्वपि कार्यं पु मनिर्यस्य
न हीयते । स निष्कारति दुर्गादि गोपी जारहयं यथा ॥
कर्टकः पृच्छति कर्षमेतत् ॥ इमलकः कर्षयति खस्ति
द्वारवत्यां पुर्णां कर्षयच्छ्रोपस्य वधूर्वन्धकी सा पानस्य
इष्टलाघकेन तत्पुरुषे च समं रमते । मया घोर्ण ॥ ना
मिष्याप्यति काहानां नापनानां महोरधिः । नान्तकः
सर्वभूतानां न पुर्णां वामलोचना ॥ ७०५३६७

अनन्तर एই दोष वर्ण कृत ईहाते विलाप उचित मन्त्र
किञ्चित् काल विबेचना करिया करिल हे मित्र ईहार
दिगेन्द्र येनम् सौहार्द आमि कराइयाहि तेमनि सूक्ष्मतेर
उ आमि करि येहेतुक चित्कर्म लोकेना येनम् नमान राम
केओ उक्त नीच देखाय तेमनि अतिशय खल लोकेना
मिथ्याके उ नज्ञा करिया देखाय । अपर कार्या उपहित
हईले याहार बुद्धि डुङ्गना हर्म लोक विप्रमकलके
तरो येनम् गोपा पूर्वे उपगति तस्मिति विप्र हईते तर्मि
स्त्राहिल । कर्टक जिज्ञासा करिलेक ए कि पुकार ।
हमलक कहितेहे । यारवती नामे पूरीते कोन गोपेन

वथु धीके ले भुट्ठा पुण्येर कोटालेर एवं ताहार पुण्येर
महितं कीड़ा कर्रे ताहा पर्खितेरा कहियाहेव ये काढेते
अथ तुष्ट हस्त ना मरीते मरुदु तुष्ट हस्त ना समस्त पुण्यिते
त बन तुष्ट हस्त ना पूकवेते यी लोक तुष्ट हस्त ना ।

Now, continued Damanaka, as this also is an evil of our own seeking, it does not become us to grieve about it. And having considered for a moment, he added,— Friend, the friendship which subsists between them was brought about by me; and, by me, that friendship may be dissolved; for,

Skilful men make falsehood look like truth; and those acquainted with the painter's art, make an even surface appear uneven.

The understanding which, upon unexpected occurrences, remaineth unaffected, may pass through the greatest difficulties; like the farmer's wife with her two gallants.

How was that? demanded Karataka; and Damanaka recounted the following story:

FABLE VII.

AT a place called Dwāravati, a certain farmer had a beautiful wife, who used to keep company, at the same time, with the magistrate of the place, and his son; according to these sayings:

The fire is never satisfied with the addition of fuel, the ocean with the influx of rivers, the angel of death with the mortality of all things which have life, nor a beautiful woman with the conquest of all mankind!

कन्यका । न दामेन न मामेन नार्जीवेन न सेवयान गते
 ह न शासेण सर्वथा विषयः त्रिष्टुपः ॥ यतः ॥ गुहायथा
 कीर्तियुतस्त्र कान्तपति रतिञ्चं सधनं दुशान् । विहाय
 शीघ्रं बनितापरं नरं प्रथाति हीनं गुणजातिरूपैः ॥
 अपरद्वा ॥ न ताहमी प्रीति मुपैति नारी विचित्रगत्या
 अस्यतापि कामं । यदाहि दुर्बादिविकीर्णभूमै प्रथाति
 सौख्यं परकान्तसङ्कल्पत् ॥ अथ कदाचित् सा दण्डनायक
 पुत्रेण सह रममात्रा तिष्ठति अथ दण्डनायकोपि
 इन्द्रुं तथागतः तमायान्तं हङ्का तत्पुत्रं कुमुखे निःशिष्य
 दण्डनायकेण सह तज्जैव कीडति अनन्तरं तस्याभन्ना
 लोपागोष्ठात् समागतः तमालोक्य गोप्योक्तं दण्डनायक
 त्वं शामुडं महीला कोष्ठं दशयन् सत्वरं गच्छ । ०००

अपर त्रीजाति दामेते त्रूटो हम्र ना ओ नामेते त्रूटो
 हम्र ना ओ नामेते त्रूटो हम्र ना ओ नेवाते त्रूटो हम्र ना
 ओ श्रद्धेते वशात्तु त्रूटो हम्र ना ओ श्रद्धेते वशीत्तु त्रूटो हम्र ना
 त्रीलोक नकलं सर्वथा नाम्यनम्य । येहेतुक उग्रेन्द्र आधार
 एवं कीर्तिमान् ओ शूक्रं ओ इति पञ्चित ओ धर्मवान् एवं
 शूक्रा एतादृशं पतिके त्याग करिया निष्ठै ओ कूलण ओ शीत
 जाति एमम गर्वपूर्वके त्रीलोक शीत्तु गमम कर्मेन् । आत
 रुलि उत्तम पालजेते शूक्रम करिया ओ तादृशं प्राञ्जिके
 प्राञ्जा हम्र ना येमन दुर्बादिविकीर्ण त्रूटिते त्रीलोक गर्व

पूर्व सहेते षष्ठेष्टु सुख प्राप्त हय ! अनन्तर एक दिन ले
इष्टनामकेरपूज्येर सहित कीड़ा करितेहि ल परे इष्टनामक
उ कीड़ा करिबार मिथिते ले हामे आईल ताहाके आलि
ते मेथिया ताहार पूर्वके लोगेते कर्णिया इष्टनामकेर
सहित सेहि पुकारेहि कीड़ा करितेहे अनन्तर ताहार भर्ता
गोप गोठहिते आईल ताहाके मेथिया गोपी कहिल हे
कोटाल तुमि इष्ट लहिया क्रोध मेथाईया शीघ्र घाओ ।

Again:

Women are never to be rendered faithful and obedient; no, not by gifts, nor by honours, nor by sincerity, nor by services, nor by severity, nor by precept!

Women will presently forsake a husband, who is possessed of every good quality; reputable, comely, good, obsequious, rich, and generous, to steal to the company of some wretch, who is destitute of every accomplishment and virtue !

A woman sleeping upon a painted bed at ease doth not experience so much delight, as upon the bare ground strewed with impurities, when she goeth to the enjoyment of the society of a stranger.

One day, as she stood playing with the magistrate's son, she happened to see his father coming towards them; upon which hiding the young man in the barn, she began to amuse herself with the justice himself. In the mean time, however, the husband making his appearance, she hastily told the magistrate to take a stick in his hand, and depart in a hurry, and with his eyes flaming, as it were, with anger.

तथा तेजानुष्ठिते लोपेन महामात्रय गार्णी बृद्ध
लोग कार्येन इष्टवायकः समाप्त्याच शितः । या
ब्रूने वायं कोनापि कार्ये ए पुक्ष्येऽपरि ब्रुद्धः स च गार्णी
गार्णीयवायत्य प्रविष्टः गत्या ब्रुशुसे निःस्तिष्ठ रचितः ।
तम्पिता चात्रियाच न हुष्टः चात्रिय इष्टवायकः
ब्रुद्धरपदस्त्रिति ततः सा तत्पुर्व ब्रुशुसादहिकृत्य इर्दि
त्यात्मी ॥ तथा गोक्त ॥ चाहारोदिषुएः खीरां शुहि
खासां चतुर्मुखा । षड्गोत्तीमि उत्पद्मेष्विकार्येषु इत्यादि ।
फरठपोब्रूने वज्रेण दिव्यभूषणमेहानन्देऽव्यगितुर्वेष्ट
द्यात्मेहः कर्त्त भेदयितु शक्यः । दग्धकोब्रूने उपाया
क्षियनां । तथा गोक्त ॥ उदायेन हि यज्ञवरे न तत्परं
पराक्रमैः । काक्षा करक्षुष्टेष्ट छष्टुष्टैर्वा निपातितः ॥

कोटील सेहे पुकार कलिले पर्ये गोल न्हेते आगिया
लस्त्रीके जिज्ञासिलेक किनिमित्ते इष्टवायक ए हामे आगि
याहिल ले कहित्तेहे ए व्यक्ति कोन कार्योरु निमित्ते
पुण्ये उपर झक हईज्ञाहे से पूर्णो तात्त्वानि हईज्ञा एथा
मे आगिया पुर्विक्ते हईज्ञाहे आगि ताहाके त्तोले केलिया
जाखियाहि । ताहार लिता अस्वेष कमिया रेखिते गाईज
स । एहे निमित्ते ए कटे हईज्ञा याईत्तेहे ताहार ग्रन ले
कोटीलपूर्वके त्तोलहईते बाहिर करिया रेखाईज । ताहा

पणितकर्त्तृक कर्वित आहे वी लोकेमर्हिगेह आहाऱ्य विष्णु
बूळ चतुष्पृष्ठ व्यवसाय इमण्डून काम अटूष्टून अतएव आला
बलिकार्या उपर्युक्त हईले याहाऱ्य बूळ मठ॑ ना हम्स इत्यायि
कर्माटक बलितेहे एই पुकाऱ्य हट्टूक किंतु ईहाऱ्या प्रवर्णाऱ्य
अभावेते उपजात अतिवडू न्नेह कि पुकाऱ्ये तेदे कर्मा
इते समर्थ हईवे दमदक बलितेहे उपास्तकम् पणि
तेजो भावा करिवाहेल उपास्तेते याहा करिते शक्य ही
विकर्मेते भावा करिते शक्य हम्स ना वेदन काळी वर
मृद्गेह याऱ्या काळ मर्गके मठ॑ करिवा हिल !

This being done accordingly, the farmer came up to his wife, and asked her what had occasioned the justicetob~~e~~ there in such a passion. Why, said the artful woman, you must know, that, for some cause or other, he is angry with his son, who flying here for protection, I concealed him in the barn; but the father coming, and not finding him, is gone away in a rage. Saying this, she conducted her young gallant from the barn, and introduced him to her husband; according to this saying.

What women eat, we are told, is two-fold; their earning four-fold; their perseverance six-fold; and their passions eight-fold.

Wherefore, I repeat,—*The understanding* &c.

Be it so, replied, Karataka; but how will it be possible to dissolve the ingraftad friendship which subsists between them. Some artifice must be thought of, replied Damanaaka; according to this saying:

That may be effected by stratagem, which could not be effected by strength. A female crow, by means of a golden chain, caused the death of a black serpent.

करठकः पृच्छनि कवगेत् । इमवकः कवयनि
कर्मसिन्हरी वायसद्यती निवसनक्षयोऽवापत्यानि
तान्कोटरावस्थितानि कुशास्त्रपे ए लादिनानि । ततः
पुर्वर्गर्भवती वायसी वायसमाह गाय त्यज्यतामवंतरः
वायस स्थितक्षणस्त्रपे लावयोः सन्ततिः सन्तत मध्यने
॥ यत्था ॥ दुडा भार्या अहं मित्र धूत्यासेनरहायकाम
कृष्णवेच मृडे वासोष्ट्रयुरेव न संग्रयः ॥ वायसोद्गूते श्रिये
न भेतव्यं वारं वारं नवैतत्त्वं नहापरापः सोऽपाः इदानीं
पुनर्न जन्मत्वः । वायसाह कवगेतेन वस्त्रवता सार्वं
अवान् विद्यरित् उगर्वः । वायसोद्गूते वास्त्रमनया
महस्याऽपतः ॥ पुर्विर्यस्य वल्ल तस्य निर्वृद्धेन्द्रुकुलोपस्त्रः ।
पद्मय सिंहोमदोन्मासः यशकेन निपातितः ॥ वायसी वि
द्यसाह कवगेत् वायसः कवयनि । *००००*

बग्नटक जिज्ञासा कर्रितेहे ए कि पुकार। ममनक कहितेहे
कोन एक बृक्षेत्रे कोकदल्पती वास कर्रे बृक्षकोटिन्हे
हित ताहारमिगेऱ सखान नकलके कालमर्पेते खार ।
उद्दनत्तर पूनर्वास काकी अस्त्ररापत्ता हईझा काकके कहिल
हे आमि ए बृक्ष त्याग कर्रे एहे तकते अवहित कृक्षर्प
अर्दह। आमरमिगेऱ सखामके डक्कण कर्रे येहेत्क भुट्ठैँधी
भल मित्र पुत्तुभग्नराम्भक दान आर नर्पेन्ह महित वर्तमान
गूहेते वान एहे नकल मृद्गुर वरप ईहाते जन्मेह दाई ।

वाम्बल बलिज्ञहे ए प्रिये उन कर्तव्य वज्र मुहर्षुह आवि
ईराग्रामिश्व अपग्राध गरिस्त्राहि गम्पुति आवकमा कर्तव्य
वज्र । वाम्बली कहिल किपुकारे एहे बलवान्मेघ गरित भूमि
युक्त करिते समर्थ हईबा । काक कहिज्ञहे ए शका वृष्टा
येहेतुक षाहाग्र वृष्टि ताहाग्र बल निर्वृक्षिन कोर्षाव्र बल
देख शशककर्त्तक मदोम्भुत गिर्ह विनाशित हईल । काकी
कहिल ईरा कि पुकार । काक कहित्तेहे ।

How was this brought about? demanded Karataka;
and Damanaaka told the following story.

FABLE VI.

THE female companion of a crow resided in a certain tree, where she had young ones; but they were all devoured by a black serpent, who concealed himself in the hollow of its trunk. Now, finding herself breeding again, she said to her mate,—My dear, let us abandon this tree; for we shall never be able to raise any of our offsprings, because of that vile black serpent; for, you know,

A bad wife, a false friend, servants who give pert answers, and living in a house infested by serpents, is death, as it were, inevitable.

My dear, replied the crow, thou shalt have no farther cause to be alarmed. I have pardoned his offence again and again; but this time he shall be prevented. How, husband, said the female, wilt thou be able to contend with one so powerful? Never fear, answered her mate;

He who hath sense hath strength. Where hath he strength who wanteth judgment? See how a lion, when intoxicated with anger, was overcome by a rabbit.

How was that? demanded the female; and the crow related the following tale:

नहि गन्दरनाचि पर्वते दुर्दीन्तोगाम सिंहः रथ सर्वदा
पशुमां पधे कुरुवाहे । ततः सर्वैः पशुनिर्मितिया स चि
दोविष्टतः हमेन्द्र किमर्वगेकरा पशुधातः किंचते यदि
असादो भवति तदा वयमेव भवदाहाराय प्रत्यहमेवै
कापशुगुपढोकयानः । ततः सिंहेनोक्तं यजेनदनिमत्तं भव-
तां तर्हि भवतु ततः प्रत्यति एकैकं पशुगुपकल्पम् भवत
ज्ञाते अथ कदाचित् दद्यन्तेकस्य वारः स मायातःस्तो
अचिन्तयत् । कासहेतोर्धिनीनिक्तु किंचते जोविताशया ।
पश्चत् खेद्विष्टालि किं सिंहानुनयेन गे ॥ तम्भन्दं गन्द्रं
वश्चामि ततः सिंहापि तुधापोडितः कोपान्तमुखाच
कुन्ता विद्यम्य वमाकतोषि । ◎◎◎◎◎

‘अन्तर दोन गर्वतेद्युर्धात दोने एक बिंह थाके से निराकरण
पशुरुद्दिगेन वध करे । अन्तर नकल पशुओ निलिया नेहि
बिंहके विवेदन करिल हे बिंह कि निमित्ते एक काले
ठेहि पशु नकलके वध कर यदि अनुप्रुह हय तबे आमराइ
आपमकार आहारेन निमित्ते पुत्ताह एक २ गण्ड उपचोकल
हेहि अन्तर बिंह बलिल तोमारदेव यदि एहि अतिमात
तबे ताहाइहटेक तदवधि नेहि बिंह एक २ गण्ड उपचोकल
उक्तम करन्त थाके । अन्तर एक विवर एक वृक्षशंकरेन
गाला आईल ने छिठा करिय जीविताशाहेत्तुक तरपुर्युत

बिनम् कर्मयदि पक्षवृहि पाईव तवे सिंहेन अनुनस्तेऽ
आशार कि पुर्योजन एहेत्वक मन्त्र करिया गमन कर्नि ।
ताहार पर सिंह ओ कुधार्त रहेया कोपेते जाहाके
कहिल कि निमित्ते त्वं एत बिन्द उन्निया आसितेहिस् ।

FABLE IX.

Upon the mountain Mandara, there lived a lion, whose name was Durdānta, who was perpetually complying with the ordinance for animal immolation; so that, at length, all the different species assembled, and, in a body, represented, that as by this present mode of proceeding, the forest would be cleared all at once; if it pleased his highness, they would, each of them in his turn, provide him an animal for his daily food; and the lion gave his consent accordingly. So every beast delivered his stipulated provision, till at length, it coming to the rabbit's turn, he began to meditate in this manner:—For the sake of our own souls, and in hope of life, homage is paid: but if I must meet this fate, what need have I to respect the lion! Then I will approach him slowly, as if fatigued. The lion, by this time, began to be very hungry; so, seeing the rabbit coming towards him, he called out in a great passion,—What is the reason thou comest so late?

अस्मीकारपीत् देव ना हमवराध्यः चागच्छन् पेणि सिंहाला
 देव वस्त्राहृतः तस्याये पुनराशयनाथ अपर्व लाला सामि
 मे निवेदयितुमचापतोचि । चिंहः सकोपमाह सलर य
 ला दुरालानं दर्शय क्षम दुराला तिष्ठति ततः शशकपा
 महीला यभीरकूपदर्शयितु नतः तत्राक्षय तावयेव पाय
 तु सामीत्युला तस्मिन् कूपज्ञे तस्य सिंहसैव प्रणिविन्दे
 दर्शनवान् नतोऽसौ प्रकटितद्वागसप्तकरकम्पितस्त्र
 यकोषरः कोपात्भातोदर्पास्त्रे । परि चालानं निःचि
 य पद्मत्वं नतः चतोऽहं ब्रवीमि पुर्विर्यस्तेयादि । चाय
 स्त्राह श्रुतं नवा शर्वं सम्प्रति यथा कर्त्तव्यं तद्भूषि वाय
 दोऽपदत् यथापन्ने शरसि राजपुक प्रत्यहमाप्त्य चालि
 चानसमये तदग्नादवतारितीर्षयित्वानिहितकमक
 शूरं चक्रा विभूषालीयास्त्रिन् कोठरे धारयिष्यति । ०

अशक बणिल महाराज आमि अपनाधी महि लखेते आगे
 अम कम्भ अमासिंह कर्तृक बलेते थृत हैमाहिलाम
 ताहार लाकाते पूमन्त आगमदेव लिमिते दिवा करिया
 पुड्डके लिबेहमकरिते एकामे आईलाम सिंह कटै हैमा
 कहिल शायु मियाहेथा ले दूड्डोला कोथा थाके ताहारपर
 अशक ताहाके हैमा एक पत्तीर कूप देखाइवार लिमिते
 सेलसेथामे याईमा पुड्ड आपनि देखून ईहा कहिया लेहे
 कूप जबे विंह आपनारि पुड्डिविव देखिल अमज्जर ले

विंह कोटपेटे कल्पित रहिला अहकार्णेते ताहार उपरे
 आपनि झाल्पा हिज्जा पक्ष्य पाहेल। अतेव आवि बलि वा
 हार बुद्धि ताहार बल ईत्यादि। वास्तवी कहिल आवि नकल
 उमिलाम ईरानी ये पुकार कर्तव्य ताहा बल वास्तव कहिल
 एই सम्बिधिवर्ति नरोबरे ग्राहपूर्ण पूर्त्याह आनिला द्वान
 कर्नेम द्वान काले ताहार शवीरहर्षेते मामित जल नवीगत
 पुर्तरेते हापित अर्णव्य चलूते करिला थरिला आनिला एই
 कोटरे ग्राखिला।

Please your highness, said the rabbit, as I was coming
 ... I was forcibly detained by another of your species;
 but having given him my word, that I would return im-
 mediately, I came here to represent it to your highness.
 Go quickly, said the lion in a rage, and shew me where
 this vile wretch may be found! Accordingly, the rabbit
 conducted the lion to the brink of a deep well, where
 being arrived,—There, said the rabbit, look down and
 behold him; at the same time he pointed to the reflected
 image of the lion in the water; who, swelling with pride
 and resentment, leaped into the well, as he thought,
 upon his adversary; and thus put an end to his life. I
 repeat, therefore; *He who hath sense &c.*

I have attended, said the female, to all this; and now,
 do as thou shouldest do in this matter. Every day, ob-
 served the crow, the king's son comes to bathe in the
 adjacent pool: do thou take up his necklace of gold which he
 shall take off, and lay upon a stone on the bank, and
 drop it into the hole where the serpent is.

सर्व कादाचित् राजा जर्ण प्रविष्टे राजपुत्रे वायुषानदम्
 हितं सर्व कर्मक सूचानुसुरण्प्रहन्तैराजपुत्रैर्वैतर्की
 द्वे छाण्डोपेऽहस्तोच्यापादित्य अनोऽहं ब्रह्मोमि उपा
 देनहि यश्चक्षुभित्यादि । करटकोद्भूते वयेवं तर्हि गच्छ
 मायन् शिष्याङ्गे सलु पत्यागः । ततो दग्धनकः पिङ्गलक
 शमीर्द गत्वा प्रहम्यो वाय देव आत्यधिक किञ्चिपि महा
 भयकारि कार्यं गन्यमागः शमानतेऽपि ॥ अनः ॥
 आमपुन्मार्गमने कार्यकालात्यचेषु च । कल्याणवर्णन
 गूषादपृष्ठापि हितोगरः ॥ यत्त्वा ॥ गोगस्य माजनी
 राजा न राजा कार्यभासनं । राजकार्यपरिधांशी मद्दी
 द्वापेत्वं स्तिष्यते ॥ तता हि पश्य अपाव्यासेष ऋषः ॥

अनुसून कोन हिम द्वान करिबार शिखिस्ते ग्राजघमार अमे
 प्रवेश करिले काकी ताहा करिल । परें ग्राजपूकयेना थर्न
 चून्देन अम्बेयन करिते गिया सेहे वृक्षकोटिरे काल सर्पके
 देखिग एवं मानिल । अतएव आमि बलि उगायेते याहा
 करिते शक्त हम ईड्याहि । करटक बगितेहे यहि औइकप
 अबे तुमि गमन कर तोमान्न पथे मजलहटक । अनुसून दक्ष
 एक पिललकेर शिकट गिया पुणाम करिया कहिल हे महा
 ग्राज अतिशय कोन महाभद्रजनक कार्या जानिया आइ
 नाम येहेत्क बिप्रकालेते एवं उपर्युपम नमयेते

এবং কার্যকালের অভিক্ষমথেতে সুহৃত্তোক জিজ্ঞাসিত
না হইলে ও মহল বাক্য কহিবেক অপর রাজা তোপের পাই
কার্যের পাই মহে রাজকর্মস্থ কারক মন্ত্রী মোবেতে
শিষ্ট হয় তাহা দেখ মন্ত্রিগ্রহিগের এই ক্রম।

Some time after, when the king's son was bathing in the pool, the female crow did as she was directed, and the people sent to look after the golden chain found it in the hole, and killed the serpent. Wherefore, *I say that may be effected by stratagem, &c.* If it be so, replied Karataka, go, and may thy ways be prosperous!

Damanaka, accordingly, went into the presence of Pingalaka; and having respectfully bowed, he addressed him in these words: please your highness, I am come upon an extraordinary piece of intelligence which, in my opinion, is not auspicious; for,

He who hath another's welfare at heart should, in cases of calamity, erring from the right path, or when time and opportunity are passing away, declare his wholesome counsel, even unasked.

Again:

The sovereign being a vessel for the distribution of happiness, and not for the execution of affairs, the minister who shall bring ruin upon the business of the state is a criminal.

They say also, speaking of ministers:

वर्ग प्राह्परित्याकः विसोदायि कर्त्तव्यं । न तु सामि
यदायात्मिकाके द्वीपमेतत् ॥ विशेषरेकः सावरमाह
यज्ञ यज्ञान् विशेषरेक निष्ठिति । इग्नकोद्भूते देव
साधीवकसायोधरि वासहमयदहारीव लक्ष्यते तथा
वायाच्छ्रिधाने शीमहेयपादानां शक्तिवयनिन्दां लब्धा
राज्यमेवाभिलक्षति एतच्छ्रुत्वा विशेषरेकः सुभव्य
साक्ष्यं लब्धा गूष्टीं स्थितः इग्नकः पुनराह देव
साधीनात्यपरित्यागं कृत्वा एकस्यायं वलया उर्ध्वाधि
कारी छलः स एवदोषः ॥ यतः ॥ अपुद्दिते गच्छिति
वार्षिके च विष्टम्य पादाव्युपतिष्ठते शीः । या स्त्रीसमाह
वादसहाभरत्य तदोर्द्धोरेकतरं वदाति ॥ ४०५

प्रौढ परित्यागे ओ भाल मन्त्रकल्पेन ओ भाल बालिङ्ग पुरुष
प्राप्तकर्पण पातकके ईक्षा कर्मे ये लोक भावार उपेक्षा
कर्मा भाल नय । विशेषरेक आदर्श करिया कहिल ईहार एव
कुनि कि बलिते ईक्षा करितेह दम्भक बलितेहे हे यहा
इल यज्ञीवकके झोन्मार उपर अमृगमृक्ष वावहामिन्न याम्न
देखितेहि आर आमादेर नाकाते श्रीयूत महाराजेर चल
ग्रेपुडाव उत्साह मन्त्रकर्पणशक्तिरयेर निष्का करिया गावर
बाह्या करितेहे । ईहा उलिया विशेषरेक भीत हैरा चले
काम नामिया चूप करिया थाकिल इम्बक पूर्वक विशेष

हे पुत्रो मम सभायदिगेके उग्रम करिया एक ऐसी
बकके ये भूमि वर्धाधिकारी करियाह लेहे दोष ग्राजा
ए मात्रो अत्युचित हैले न्यूनि पारवरके अवलम्ब
करिया थाकेम ले न्यूनि द्वी चतावहेतुक तर मान्यिते
पारिया ताहार दुर्घेर मध्ये अन्य तरके उग्रम कर्न्नेम ।

Cutting off the head, or forsaking life, is better than negligence, from the wicked lust of obtaining the station of the master.

The lion then graciously asked him, what it was that he wished to represent; and Damanaka replied,—Please your highness, this same Sang-jivaka is not such a faithful servant to thee, but that he can speak disrespectfully of thy three powers (resolution, authority, and good councel) in my presence; and I know he has even an inclination for the sovereignty. Upon hearing these words, the lion was greatly alarmed, and remained in silent astonishment; whilst Damanaka continued thus; your highness, in dismissing all your ministers, and appointing this bull to the superintendance of all affairs, has committed a great error. It is said,

When both the sovereign and the minister are very highly exalted, Sree (Fortune) standeth tottering with both her legs. That female, by nature, being unable to support so great a load, is obliged to forsake one of the two.

क्षमरज ॥ एक भूमिपतिः करोति सचिवं राज्ये प्रजार्थं
सदा तं गोहाकृष्णे महः सब नदालस्येन निर्भिष्टो
निर्भिष्टस्य पदं करोति हृष्ये तस्य सतं च सृष्टा लानश्यस्त्
हृष्या ततः सनृष्टोः प्राणान्तिकं दुष्टाति ॥ अन्यदा ॥ विषदि
उधस्य भक्तस्य दन्तास्य घस्तिनस्य च । अनात्यस्य च दुष्ट
स्य नूलादुहरण्यं सुखं ॥ किञ्च ॥ यः कुर्वीत् सचिवार्थं
नां विद्यं तद्यत्तने सति । सोन्वदजगतीपात्रः सीदेत्
सवारकैर्विना ॥ विशेषतस्य ॥ सदामात्योन साध्यः स्यात्
समृद्धः सर्व एव हि । सिद्धानामयमादेष्वद्विशिष्टवि
कारिणी ॥ सर्वकार्येषु स्वेष्ठातः प्रवर्त्तते तद्यत्र प्रगा
ह सान्ति ॥ एतद्य आवाति । न सोक्ति पुरुषोलोकेषोऽन
कामयते शिवं । परस्य युष्मां रम्यां सार्वं नेष्टतेव कथा ॥

अपनी राजा यथा एक मन्त्रीके राजकर्त्त्वेते प्रुमाण कर्मेन
यथा मोहप्रभूतुं अहकारं ताहाके आश्रय कर्मेन
मेहे मन्त्री अहकारेते हम्र ये आलमा ताहाते निर्भिष्ट
हम्र मेहे निर्भिष्ट मन्त्रिन् अस्तःकर्मेते कर्त्त्वकर्मणेहा
वास कर्मेन उद्दनकर्म कर्त्त्वकर्मणेहाहेतुक ने अमात्य
राजारु प्राणके नष्ट कर्मिते इहा कर्म । आर विद्यात्
अम्र ए चलित दस्त ओ दृष्टे अमात्य ऐ नकलेन मूलोऽ
पाटनहै यूथ । आर ये राजा मन्त्रिके मन्त्रिन् अधीन
कर्मेताहारु विषद् हैले पर्ये मे भूपति अद्दोरु फूल्य

जकार्यक वास्त्रियेके अवसर्व हम्म विशेषे अमात्य कथन
लाभ्य दम्ह केम्बा नकल अमात्याई धनवाल हम्म घेहेत्तुक
आधु लोकेरहिगेहै आज्ञा ये थन अस्त्रःकरणेर विकार
कर्ये ! नकल कर्मते आपन इहाते पुरुष हम्म इहाते
महाराजहै पुराण पाणितेना ताहा कहियाहेन पृथिवीते
एतामृश पूर्क्य केह माहि ये गंग्येर सम्पत्ति अतिलायि
मा कर्ये केम्बा पर्येर इमणीया धूबती जीके कोम पूर्क्य
आदर्शेते मा देखे अर्धां पुराय नकलेहै देखे !

And again:

When a ruler of the earth maketh one man the prime and only minister of his dominions, and weakly confideth in him, he becometh intoxicated with power, and is banished for negligence. The desire of liberty maketh an impression in the breast of him who hath been expelled; and at length, with that wish of liberty, he meditateth the death of his sovereign.

They say,

It is best to tear up by the roots, a rotten tooth, a faithless servant, and a wicked minister.

And that

The sovereign who shall make fortune depend upon the minister, will, upon an emergent occasion, be at a loss, like a blind man without a guide.

Particularly as,

A minister who is grown too great is never to be corrected; and men who are esteemed perfect have declared, that exaltation is an intoxicater of the mind.

The bull proceedeth in every affair according to his own inclinations; and your highness knows what is said upon such an occasion.

There is not that man in the world who doth not long for fortune; and who doth not look at another's wife, if beautiful and young, with a degree of desire to possess her.

सिंहोदिग्दृशात् अन्न वयपि एवं तथा पि उच्चीवके न तद
जन महान् लोहः ॥ परद ॥ कुर्वन्नपि व्यक्तोक्तानि चः प्रिया
प्रिय एव सः ॥ अवेषदेष्टुष्टोपि कायः कस्य न वस्तमः ॥
अन्यत ॥ अप्रियाख्यपि कुर्वन्नोयः प्रियः प्रिय एव सः ॥
इन्धनन्दिरकारेपि कस्य वक्षावगादरः ॥ दमनकः पुन
देवा ह देव सप्तातिदातः ॥ यतः ॥ यस्मिन्नेवाधिकं च तु
दारो इष्टति पार्विकः सुतेमात्रेष्युदातीने स लक्ष्याद्योष
ते जननः ॥ यूर्ण देव ॥ अप्रियस्यापि पञ्चत्य परिहासः सुखा
वहः । वक्ता शोता च अवाक्षि रमन्ते तत्र सम्बद्ध ॥
जना च मूलभूत्यानपासाद्यमाकृतुकः पुरब्लृतः एतदानु
पितं छातं ॥ यतः ॥ मूलभूत्यान् परित्यज्य नामन्तूम् प्रति
षादयेन् । नातः परमदोषो राज्यभेदकरो यतः ॥ सिंहो
द्युते किनासर्वं नया एवमयवाच्च दत्तानीतः संवर्द्धत्वा

दिः विवेच्या कर्मिना कहिल भाल वयपि एवन तथापि
उच्चीवके न भित्ति आमान् वत्त पूर्णि देख वे पुरुष सेषपुरुष
कर्म कहिले ओ पुरुषे थाके अमेक दोबेत्ते लिलहैलेउ
श्वीर काहान पुरुष नाहम्भ आर अतन्त अपुरुष कार्य कर्मिना
ओ पुरुष हैत्तेहे देख उत्तम गृहमाह करिले ओ अधिते का
हार आहर नाहै । दमनक पूर्वान कहिल हे महानाल सेहे
वत्त दोब येहेतूक मूर्णि वे पूर्णेते वा अमात्तेते किल
उत्तरानौदेते चक्कुके अविक्षानोहें कडाए ले लोक नाल्पु..

ভির আশুয় হয় শুন হে মহারাজ অপ্রিয় অথচ পথ্য ঈহাক
শেব সুখ দায়ক হয় যাহাতে বক্তা ও শ্রোতা থাকে তাহাতে
ঐশ্বর্য ক্ষীড়া করে ভূমি পুধান দাসেরদিগকে পরিত্যাগ
করিয়া আগস্তকের পুরুকার করিয়াছ ঈহা অনুচিতকরিয়াছ
যেহেতুক শূলভূতেরদিগকে পরিত্যাগ করিয়া আগস্তককে
পুতিপালন করিবেন। কেননা ঈহাহইতে আর বড় দোষ নাই
যেহেতুক রাজস্বের নষ্ট কারি। সিংহ বলিতেছে কি চমৎকার
আমি অস্ত্র বাক্য দিয়া আলিঙ্গাহি এবং বাচাইয়াহি।

The lion having considered for a moment, replied,—
"Tis well; but provided it be as thou representest, still I
have a great regard for Sangjivaka; and observe, that

He who is dear to one, is dear even in the very com-
mission of a fault. When the materials of a house are
burnt, upon whose fire falleth disgrace?

Please your highness, said Damanaka, that even should
not be; but it is true, that

The man on whom the sovereign placeth an extraordi-
nary degree of regard is the favourite of fortune; whe-
ther he be a son, a minister, or a stranger.

And please to observe,

To the unkind the ruin of the worthy bringeth delight.
Fortune delighteth to be where there is a babbler, and
a listener.

And thus a primitive servant is neglected, and a stran-
ger promoted. They say,

A prince should not, because of the offence of an old
servant, entertain a stranger, lest, between them dis-
sentions be created in the state.

Thy words, exclaimed the lion, fill me with astonish-
ment! Didst thou not thyself quiet my apprehensions,
and present him to me?

नान्दनर्थं नन्दीं तु भगवां इनको आदृते देखा। तु अभी वाच्यमें
वाचि से बनानेवा यि विवरः। तौ इनाभ्युपौराणे च एव
स्मृतिर वाचिते॥ चरणः॥ चेदितो च दिति ते रथ्यु
तिः परिपेक्षितः। तु तोषार्थविद्येः॥ चरुचः शहति
ज्ञाः॥ चरणः॥ चरुचव्याप्त इनकार्यं चक्रार्थं चीकरे
तुकः। चक्रार्थं इनते चेति च चक्रार्थि विचक्रुताः॥
चतोर्दशं ग्रन्थीनि॥ चरुचेति इति त्रूपात् चक्र नैचेत्
प्राप्तार्थं। एव एव चली चक्रार्थिरतिवतोऽन्याचाः॥
नवा चोक्ते॥ चक्रिम्बोऽत्रुचक्रार्थिरतिवतोऽन्याचाः॥
चक्रार्थं चाचाची चक्रुक्तिचक्रियी च चक्रिकाचक्रियी
इत्यन्वयति। चाचीची च चक्र चक्रोति च चक्री चक्रुक्तिर
तुक्ते तत्त्विचं चक्रियकः च तुक्ते चक्रोति केचुक्ते।

जब कि गुरुजे कावाके मठ कलित्तेहा कर्म । अतएव
यनिष्ठेहे हे महाराज पिंडदर्शनाद्य हैंदेव यूझे लोक
जाग्रत्या पाय ना देवम भाष ओ ईशाहिनर्दयाङ्गा उत्तमेषु
जाहूङ कथम सोचा हस्त ना अपग्र उत्तमेषु गृह वेदित ओ
अर्धित ओ इच्छुकरणक बोठित हैंदेव वाहन वर्वेन्द्रपाय यूज
हैंदेव पूर्ण आपनान्न वतावके पाय । एवं जआवके
वाजाईमे ओ खलेन्नगीतिर लिपित कोर्खान्न देवम विव
सृक्ष गृधानित हैंदेव ओ पर्याके पुरव कर्मना । अतएव
आमि यदि वाहान्न गमावन्न हैंहा ना करिवेक उत्तमत्तुक

दिलोपदेश दा हैले ओ हित बाक्य बनिबेक उत्तम लोके
ब्रह्मग्रेर एहि धर्म वाहार गङ्गाजल इच्छा करिबेक उक्त
तृक् पृष्ठ हैले ओ अथव लोक हित करिबे दा पाति
तेज्ज्ञा ताहा कहिमाहेम ये लोक अमल इत्तेव वारण
कर्म नेहि बस्तु सेहि कर्म ये निर्मल सेहि दी ये नहका
रिदी नेहि बुकिलाल ये पश्चितकर्त्तुक सज्जानित हम नेहि
ऐपर्का ये अहता दा अज्ञान नेहि चूधी ये भृकारविष
नेहि विद्य ये अकृतिय नेहि पूर्व ये ईश्वरज्ञ वश नम्हि

How then, now he is promoted, can he meditate evil?

Please your highness, said Damanaka,

The wicked, even whilst receiving favours, incline to their natural dispositions, as a dog's tail, after every art of anointing and chaffing, to its natural bend.

A cur's tail may be warmed, and pressed, and bound round with ligatures, and, after a twelve year's labour bestowed upon it, still it will return to its natural form.

Again:

In gratifying the wishes of men of vicious principles, when shall we find improvement, happiness, and purity? If the tree be poisonous, the fruit is unwholesome, although sprinkled with the water of immortality.

Wherefore, I say,

He who doth not wish another's ruin, should, even unasked, speak to him for his good. This is supreme duty, and the contrary is the opinion of bad men.

For it is declared,

He is kind, who guardeth another from misfortune; that is an action, which is free from impurity; she is a woman, who can command herself; he is a worthy person, who is much respected by good men; he is a minister, who doth not behave with insolence and pride; he is happy; who is forsaken by his passions; that is friendship, which is not feigned; he is a man, who doth not suffer his members and faculties to give him uneasiness.

परि सङ्गीवकर्यसगार्दिनोविज्ञापितोषि न विवर्त्तते
तदस्तरीयमि भूत्ये न दोषः ॥ तथा च ॥ लृपः कामाश्वरो
नहयति न काव्यं न च हितं यथेष्ट स्वच्छन्दः प्रविचरति
मनोषजरु । ततो नामधातः स प्रतिष्ठाना यदा शोकमहने
तदा भूत्ये दोषान् विषयति न विजं वेत्यविनय ॥ पित्र
शकः स्वतः । न परस्यावराये न परेषां इष्टभाषदेत् ।
कामिनाववत् लत्वा बभौषात् पूजयेत् च । तथा चोक्त्वा
गुणदोषावलिच्छित्य विधिर्यहनिये । लतावाय वदा
स्वक्षोर्पीत् सर्पमुखे करः ॥ प्रकाश द्रूते तदा सङ्गीवकः
किं प्रत्यादित्यतां । इमकः संसारमाह देव शान्तै
गेतावता जप्तमेदो आपते ॥ तथा इति ॥

सङ्गीवकेर व्यसनेते पाड़ित महाराज विज्ञापित इैलेण
वदापि विवृत्त माहन उवे एतामृश अबृहृत्योत्ते दोषमाई
ताहाजाम । इाजा कामाशक्त हैराका कार्य गमना करे माआर
हित ओ गमना करे ना मत्त हस्तिन न्याय अहम् इैरा
वथेष्ट गमन करे अपन्नर अपमापित इैरा ले वथन
शोकरुप अरुणेते पक्षे उथल फूटेते दोष क्षेपण
करे बकीय अविद्या जाने ना । पित्रलक अस्तकरणे
तावना करिलेक ये पर्नेर अपन्नाथेते पर्नेर दण क
ग्रिवे ना आपनि रुक्त हैरा इैरा करिवेक किंवा नजान
करिवेक ताहा पर्निलो कहियाहेन अहकारपुरुष

सर्पेर मुखेते हस्तदेहाना वेमन आगमान शाश्वेतनिमित्ते
हस्त तेमनि शुण दोष निर्गम्य ना करिय। अनुगृह करा। आगम
शाश्वेत निमित्त हस्त। पित्रलक स्पष्ट करिया बलितेहे तबे
सङ्गीवकके कि आज्ञा करिब दमनक सत्तुमेते बलिल
हे भूपते एहि पुकार करिबेन ना एकपे मत्र भेद हस्त
ताहा पाणितेहा कहियाहेन।

But if when all the inconveniences respecting Sangjivaka have been pointed out, your highness does not abandon him, there is no blame in your servant. It is said,

When a prince is attached to his inclinations, he neither counteth the business which should be done, nor his own benefit. He proceedeth at liberty, wherever his passions lead him, like an intoxicated elephant. At length, when puffed up with pride, he falleth into a profound melancholy, he throweth the blame upon his servants, and doth not discover his own misconduct.

To all this the lion observed.—"I is said,

One should not lift the rod against our enemies upon the private information of another; but having, by ourselves, made inquiry, we may either punish or commend.

They say also,

To seize and punish, before due investigation, may tend to our own destruction. It is like rashly forcing one's hand into the mouth of a serpent.

It speaks plainly; nevertheless, shall proclamation be made that Sangjivaka is guilty of death?

Damanka, a little confounded at this, replied,—Please your highness, not so by any means; for by such procedure a breach is produced in our secret council; and htey say,

गवाचीजभिदं पुनः रक्षणीय यथा तथा । यतानपि ज
गिक्षेत तद्विग्रहं प्रोहति ॥ किंच ॥ आदरस्य प्रवासस्य
कर्त्तव्यस्य यक्षमाणः ॥ यिप्रस्त्रियमाणस्य कालः पिषति
सदसं । तद्वश्यं समारब्धो महता प्रयत्नेन सम्बादनीयं ।
किंच ॥ यस्योपेष्टवाधीरः यर्वाङ्कैः सहतेरपिचिरं ज
सहते स्थानुं परेभ्यो मेदशस्याः ॥ यस्यौ हष्टदोषापि ।
देवाङ्गिवर्त्य सम्बादव्यक्तादतीवाग्निं ॥ यतः ॥ सहदु
क्त्वा यन्मिष्टं पुनः सम्बानुमिष्टति । स छतुमेव मङ्गाति
वर्षमवलरी यथा ॥ किंच ॥ अन्तर्दुष्टवायुसः यर्वामर्ज
करः किंच । अकुमिः अकटारस्य हठान्ताय भूयते ॥
यिहोऽनुते ज्ञायतां तायत् किमसाकमसौ कर्त्तुं समर्थः
दमनकाशाह देव ॥ अङ्गाङ्गिभावमस्त्रात्वा कर्त्तव्यं
रिष्टवः । पश्य तिष्ठिभवादेव समुद्रोऽपाकुरुषीजनः ॥

वेदप अत्यन्त ओडेह ना हस्त नैह पुकारें ए यत्कप दीज
के गोपमे इका करिबे केला से दीजतिव्र हैले आर
अकूर हस्त ना। आर पुधानेर नमाहर ओ कर्त्तव्य ये कर्त्तव्य ताहा
शाय ना। करिले काल ताहार इन नान करे । नैहेतुक
आरक कर्त्त अति घर्जते नम्पार करा आवश्यक आर मूर्ख
योका सर्वार आवृत हैले ओ येमन शक हैते तेहशका
पुरुष चिकाल युक्तस्त्वेते थाकिते पारेना एइकप यत्क
सर्वार आवृत हैले ओ शक हैते तेहशका पुरुष चिकाल
थाकिते पारेना आर यहि ए गोक दूष्टदोष हैले ओ

मोरहैतेनिरुद्धि करिया यस्ति कर्तव्य से अत्यनु अनुपर्युक्त व्यवहार एकवार दोषेते दूष्ट षे मिल ताहाके पूर्णर्वास यस्ति करितेष्यै इच्छा कर्म्मे मृत्युके हैं गुह्य कर्म्मे खचली षेमन मृत्युर्विमित्ते गत्त गुह्य कर्म्मे । अपर अस्तःकर्म्म दूष्ट अथ अमार्दान् लोक विश्वसम्मत्य अवर्दकारी है महाराजैहाते दृष्टास्तु शकुनि आरशकटार । सिंह बलित्तेहे जान ए व्यक्ति आमारमिप्पेर कि करिते समर्थ हम्म से बलिल है महाराज अहारि भाव मा जानिया कि पुकार शक्तिर विश्व है वे देख टिक्कित पक्षीमात्र समूद्रके व्याघल करियाहिल ।

Having sown the seed of secrecy, it should be properly guarded, and not in the least broken; for being broken, it will not prosper.— But, Time drinketh up the essence of every great and noble action, which ought to be performed, and is delayed in the execution.

This being the case, what hath been begun should certainly be prosecuted with the utmost vigour; for, The resolutions of counsel are like a timid warrior, who, although attended by all his troops, beareth not to stand long, for fear of being defeated by the enemy.

But after all, if when his offence shall be proved, he should be pardoned, and still retained, it will be exceedingly improper; for,

He who wisheth to keep a friend after he hath once offended, receiveth death, as the Aswatari the belly.

When a bad man is employed near one, whatever he doeth is unprofitable. The Sakuni and the Sakata may here serve a prince for emblems of such an one.

Let me understand, said the lion, what it is he may be able to do against us; and Damanaka replied in the following lines:

Not knowing the nature of a man's connexions, how shall we discover what he is able to do? The sea was once got the better of by a simple partridge.

तिः प्रकृति कवमेतत् । दमनकः कवयति ॥ दिव्य
समुद्रतीरे ठिड्डिखदस्यात् निषेदः तद यासङ्गप्रसवादि
ठिभी भर्त्तारसाह नाम प्रसवयोग्यस्यात् निष्टतमनुसं
शीयता । ठिड्डिगोऽवदत् भार्ये नविदमेवस्यावं प्रसू
गि योग्यं ॥ या शूले समुद्रवेष्याया आपते स्यागमेतत् ॥
ठिड्डिगोऽवदत् किमहं निर्बकः समुद्रेण नियहोत्यः ।
ठिड्डिभीविहस्याह सामिंख्या समुद्रेण च महदन्तरं ॥
चक्रवा ॥ परागवं परिच्छेत् योग्या योग्यं न वेति यः ॥
अलीह यस्य विज्ञावं क्षम्भेषापि न सीदति ॥ अमिष ॥
अनुचितकार्यारभः सामविदोधावलीयसा राहा ।
प्रमदाजलविक्षाप्तोमृतोर्धरात्रि अत्मारि ॥ ततः कल
श्चेष्ट सामिवद्यात् सा तदेव प्रसूता एतत् सर्वं शुद्धा
समुद्रेषापि न अक्षिग्न्यादार्थं न हस्तान्यप्रसूतापि । *

मिश्र पुनर कर्तिते हैं इहां कि पुकार । दमनक कर्तिते हैं ।
दक्षिण समुद्रतीरे टिड्डिभ्रा जी पूरबे बाल कर्ते भासाते
पुनर काल दिक्षु इहां टिड्डिभी पतिके बलिल है माथे
पुनर्बोग्यक मिर्जन हाम अनुसन्धान कर । टिड्डिभ बलिल है
प्लिये ऐ हाले से बलिल औहान समुद्रबेलाकृत्तक अज्ञान
इय टिड्डिभ बलिल आमि कि दूर्वल ये समुद्र आमाके मिश्र
कर्तिवेम टिड्डिभी हासिला बलिल है बामि तोसाते आर
समुद्रते वित्त अत्तर टिड्डिभ बलिल ये लोक जानेवा
अर्थात् याहार यूद्धिनाई से दूर्खेव परिदेह कर्तिते पाजेवा

आम याहाऱ्या दुर्कि आहे से कठोरेव अवश्य हम्मना असून
कृत कार्येन आवृत्त ओ अस्त्रयावेन सहित विशेष ओ बलवा
वेन सहित आस्पर्का ओ त्रीलोकेन्द्रियेते विधास एही चारी
मृत्युर्म याच अवस्थान पतिर वाक्याहेतुक से ऐ इच्छेतेहे
पुसव हईल । एही सकल उनिहा जमुदु ओ ताहाऱ्या सामर्प्य
जानिवाऱ्या निमिषे सेही अष्टसकल अपहरण करिल ।

How was that? demanded the lion; and Damauaka related the following story:

FABLE V.

ONCE upon a time a female partridge, who resided upon the sea shore, finding herself pregnant, said to her mate,—My dear, pray let a private place be sought convenient for me to be brought to bed in. Is not this where we are a proper place for that purpose? demanded the partridge. No, replied the female, because it is frequently overflowed by the tide. What! exclaimed the male, am I so much less powerful than the sea, that I should suffer myself to be insulted, even in my own house? My dear! replied the female, laughing, there is a great difference between thee and the sea; otherwise,

He whose understanding can discern what is, and judge what should, or should not be applied to prevent misfortune, never sinketh under difficulties.

The commencement of an improper thing, quarrel with relations, defiance to the strong, and confidence in the woman, are a doors to death.

After this, however, and in obedience to the commands of her mate, she laid her eggs in the same place, and the sea, to try the power of the partridge, came and carried them off in triumph;

तत्तितिभी शोकार्णा भर्त्तारमाह नाथ कठमायति
 ताम्यखानि मे नडानि । ठितिभोऽपहत् प्रिये मा भैवीः
 इत्युक्ता पशिहा मेलकं छषा पशिसानिनोन्नुभ्य
 समोपं ज्ञतः ॥ तत्र चषा उक्तस्त्रज्ञानं ठिंडुभेन भयव
 तोपहृत्य पुरतोनिवेदितं देव समुद्रेणाह समहाव
 स्थितोविनापराधेनैव निष्टहीतः ततस्त्रज्ञानमाकर्ष्य
 एवत्ताप्ता प्रभुर्भगवान् नारायणः सृष्टिस्यतिप्रसापहेतु
 विज्ञतः समुद्रं अस्त्रानायादिदेव ततोभगवदाङ्गा
 नौसौ निधाय समुद्रेष्व ताम्यखानि ठितिभाय समर्पि
 तानि ज्ञतोऽहं ग्रनीमि अङ्गाङ्गिभावसङ्घाता इत्यादि ।

ताहार पर टित्तिभी सोकातुरा हैमा भर्त्ताके बलिन हे
 पुण्यनाथ दूःख उपहित हैल आमार सेरे अण मझे हैल
 टित्तिभ बलिन हे पुर्ये भर करिओ मा हैहा बलिना पकिन
 दिगेर बिलन करिना पकिनदिगेर पुधार मकड़ेर निकट
 गेल मेथाने याहैमा टित्तिभ सकल बृहात् भगवान् पकड़ेर
 अग्नेते निबेदन करिन हे पुत्रो आपन गृहेते अवहित
 आनि अपराध व्यतिरेके समूद्रकर्त्त्वक निगृहीत हैम्हाहि ।
 अमस्त्र ताहार बचन शुनिया शृष्टि हिति पुर्येर कारण उप
 बाल् यारायणपुत्र् विज्ञापित हैमा समूद्रके अउदानेर नि

मित्रों द्वारा हेश कर्निलेन भाहार पर मधुमु भगवान्नेर आजा
मत्तके कर्निला ले अण जकल टिँटिके समर्पण कर्निलेन !
अतथव आमि यनि अदाहिताब मा आनिला इत्यादि ।

whereupon, the poor female, overwhelmed with affliction, said to her husband, O master of my heart, what a misfortune has befallen us! The sea has stolen all my eggs! My dear, replied the partridge, do not be alarmed; but wait and see what I am capable of doing. So, upon saying this, he assembled all the other birds, and repaired with them into the presence of the king of birds, and laid their grievance before him; who, having heard it, considered for a moment what he should do:—I will, said he to himself, state the case to the great and mighty lord, Nārāyana, the author of creation, preservation, and destruction, and he will wipe away our sorrows. Accordingly, the eagle, attended by the rest of the birds, addressed their complaint to Nārāyana, saying,—O Lord! Even whilst thou art master, the sea hath dared thus to overwhelm us! The deity having considered their complaint, commanded the ocean to surrender the eggs; and the king of waters placed the high decree upon his crown, and delivered up the eggs accordingly; and the birds having gained what they wanted, returned thanks, and retired to their own abodes. I repeat therefore, *Not knowing g.c.*

तात्परानिवायजग्नाता दैरगारनते हिषः । एव परामाद
भाग्नीति समुद्भिष विद्विभात् ॥ राजाह कषमसो झास
बोडो छुद्धिरिति । इमगको ब्रूते घदाहौ घर्यः चूहा
यप्रहरसाभिमुख्यकितमिष यान्तर्हति तदा झास्यनि
खामी । एवयुक्ता रुझीयकसमीवं गतः तथ यतस्त
गन्दमन्दमुपर्यग्नि विद्यातमिकामानमदर्शयत् रुझीय
केन सादरनुरूपं भद्र कुशलं ते । इमगको ब्रूते घर्यु
भीविग्नी कुतः कुशली ॥ वतः ॥ तत्पत्तयः परापीनाः
घदा चित्तगणिर्देतं । रुझीविग्ने प्यविद्यायकेषां ये राज
सेवकाः ॥ चान्यत ॥ कोर्पान् प्राप्य त गर्विग्नो विषयिग्न
कास्यापदोषं गताण् । चीभिः कास्य न उद्दितं अुचि मगः
कीयाच्छि राज्ञां प्रियः ॥ कः कास्यस्य भुजान्तरं न च
वतः कोर्पी वता दैरवं । कोर्पा दुर्जनवायुरात् पतिक
क्षेमेण पातः यमान् ॥

झाँड़ा बलिया इनि विस्तृक है। कि पुकारे आमिर दर्शक बलित्तेहे उत्तम ऐ सज्जीवक गर्वित हैंग्रा नृहासुकण
स्मर्तिमूर्ख हैंग्रा आसिबेके उत्तम पुस्तु जामिबेल। एই
काम करिया सज्जीवक लिकटे पेल ले हाले मिरा अम्
लिकटे गमन कर्मत विअप्पाप्परेर थायि आपनाके हेठा
ऐज नज्जीवक आवर करिया कहिल हे मित्र तोषार महल।
मनाक बलित्तेहे कृद्योजनेर उत्तम कोणार धेहेत्तु

वाहाङ्गा राजा आश्रित ताहारहिंसेर अपाति परामर्श आज
अस्तःकर्मण सर्वसा दुःखित आर बकीम्बु प्राप्तेते ओ अपुज्यम् ।
अपर कोन लोक धन पाईम्बा अहंकृत नाहम्ब आर विषयित
विप्रमा हम्ब आर पृथिवीते काहार मन त्री कर्त्तक खण्डित
मा हम्ब आर राजार पुम्ब के हम्ब आर घम्बेर हस्तम्भेर मध्ये
के दा यारु आर कोन थाचक गोरुब पारु आर कोन पुक्ष
दुर्जम्भेर पाश्वेते पतित हईम्बा मरुज पारु ।

How shall we discover,, said the lion, when the bull is maliciously inclined? Your highness, replied Damanaka, will know when you shall behold him coming, with those weapons the tips of his horns pointed towards you, looking as if alarmed. Having said this, he went where Sangjivaka was; and being in sight of him, he advanced by slow degrees, and made himself appear as if agitated by something. Health and happiness attend thee! said Sangjivaka, with great marks of politeness. Alas! replied Damanaka, where is there any happiness for those who are in a state of dependance? For,

The fortunes of those who serve princes are in the power of others; their minds are never at ease; and they have no confidence even in their own lives !

Again:

Who having obtained riches, is not proud? From whose misfortunes do the luxurious become so? Whose heart hath not been tormented by women? Or who is dear to a king? Who is there not within the arms of time? What beggar ever arriveth at consequence? Or what man who hath fallen into the snares of the wicked hath escaped in peace?

सज्जीवकोनोन्न यसे त्रुहि किमेतत् । इमनक आह तिं
अवीमि मन्द्वाम्बः ॥ पश्या मञ्जस्त्रिय परोदाम्बा लक्ष्मा
शर्पावसावग्नि । ग मुद्वलि ग आधसे तथा मुग्धो त्रि संप्रति
॥ घनः ॥ एकच राजविकासी नश्यत्यन्यव वान्धवः । तिं
फरोमि ता नक्षामि पतितो दुःखसावरे ॥ इत्युक्ता दीर्घं
निःक्षेपविष्टः सज्जीवकोवृते गिर तथापि सुविकार
गणेगतमुच्चतां । इमनकः सुनिष्ठतमाह घषपि राज
विकासो ग कपलीयक्षमापि भवानकादीवप्रत्ययादा
वतः यथा परस्पोकार्धिनावश्यं तत्र हिमास्त्रेष्यं कृत्यु
क्षयं सामी तथोपरि विहानवुद्दीरहस्तुक्षयान् सज्जीवक
गेव इत्वा लपदिवार्त तर्पयामि । * * * * *

सज्जीवक कहिलहे जस्थे थल । इमनक बलिल अस्ताग्नि
आमि कि बलिव देख नमुद्दे मञ्जल करिया नर्पके अवस
थन पाइया थेमन त्यापि करिते पारेमा थरिते ओ पारेना
गेहेकप ईदानी आमि शृङ्ख हइत्तेहि थेहेत्तुक एक पुकारेन
झाजार शुभ्यर थष्ट हर अन्यत्र वाहव थष्ट हर अतएव कि
करि कोथा याइ मूर्खार्बे पतित हइयाहि ईहा कहिया दीर्घ
निखास केलिया बलिल । सज्जीवक बलिलहे तुमि आमार
कृतज्ञ उथापि हे जस्थे अस्तःकरणह तावह कह । इमनक

निर्जने कहिल यद्यपि ग्राजविद्वान्वाक्य अवश्या उचापि
आमार पुत्रज्ञेते तूमि लाखिला ए हाले आह येहेतुक
परलोकाधा' आमि तोमार हित अवश्या कहिव लग्न एहपुत्र
तोमार उपरे बिकार प्राप्तचिन्त हईला निर्जनेते कहिलेन
सळीवकके नष्ट करिला मिजपरिवारके तर्पण करिब।

Pray, friend, said the bull, inform me what all this means! Oh! my friend, replied he, what shall I say, but that I am very unfortunate!

I am now like one plunged in a deep water calling out for help, who findeth many things hanging down to assist him, which he neither quitteth nor taketh hold of.

Confidence in the prince, all at once, ruineth one friend or other! What shall I do? Whither shall I go? I am fallen into a sea of trouble!

Having said this, he heaved a deep sigh, and sat down; when Sangjivaka desired him to relate, more fully, the cause of his uneasiness; and Damanaka with great shew of secrecy said,— Although it be highly improper to abuse the confidence of one's sovereign, yet, as it was at our instance thou camest, it behoveth me, as I hope for welfare myself hereafter, to inform thee of what concerns thy own welfare. Attend then:—His highness is very much enraged against thee, and has declared in private, that he will have Sangjivaka killed; and that he will treat his attendants with his flesh.

इत्यनुवा सज्जीवकाः परं विषादमगमन् इग्नेकः पुनः
राह चलं विषादेन प्राप्तकालकार्यमनुष्टीयनां । सज्जी
मकः चलं विष्ट्वा ह लिङ्गिनिदमवधीरितं ॥ यतः
दुर्जनगम्यानार्थः प्राप्तेषापाचाचक्षुरति राजा । कपहानु
सारि चधनं देवोविरिजन्तिवर्ति चासनते किं वा दुर्जन
भेदितं न वेद्यि तद्वरपरारं विनेतुं न अवते ॥ यतः ॥
कथितावयसोन्दर्याङ्गसे शोभामसञ्जनः । अगदा
सोचन्त्यस्ते यज्ञीवसपिदगितं ॥ तत्र विचिन्तोऽस्ते
कष्ट किमिदमापतितं ॥ यतः ॥ आराध्यानोहृषतिः
अप्यतान् न तोषमापाति किमत्र विदं । यद्य अपूर्व
अनिमाविदेषो यः सेषमानो रिषुतामुपैति ॥ ५००

ईहा शुनिद्वा सज्जीवक वक्त विषम हैल दग्धक क पूर्णत कहिए
विषमता नियर्थक कालोपशुक्त कर्त्त अनुठान कर । सज्जीवक
किफिकाल विवेचना करिया कहिए ईहा नियत्र बटेवेहे
तूक झीलोकेना प्रायः दूष्टलोकके गम्भ करने जाना प्रायः
अगारपोषकहर आर थन प्रायः कृपणानुगत हर आर देव
ता प्रायः गर्वतेतेत जमूहेते बृष्टि करनें । मरे पूर्वान
वित्तक कमिल एआजगत किया थल चेष्टित जागिते पारिना
आहार व्यवहार उ निरुपण करिते जमर्थ है ना वेहेतूक
कोन अवाख्य लोक जानुयेन सोश्यर्थहेतूक शोताधारण

कर्रे वेदम् मणिम् कज्जल कामिनीयं चक्षुके प्राणं हैता
सोऽताधारणं कर्रे ताहारं परं विवेचना करिन्ना करित्तेहै
हाहुएकि कष्टपत्तियेहेतुक अत्यन्त आरासेते सेवामान
मरणति भूष्टि पान माँ एकि आश्चर्यं चरुकृतं पुत्रिमा इनि
ये आराधामान् हैले बैग्नी हम ।

The bull, upon hearing this, became very sorrowful; whilst the artful Damanaka cried,—It is in vain to be melancholy; rather let something be pursued suitable to the occasion. Sangjivaka was thoughtful for a moment and then claimly said,—It is true, for

Women repaireth unto bad men, sovereigns, for the most part, are cherishers of the undeserving. Riches are attendants of the miser; and the heavens rain plenteously upon the mountains and the sea !

He again reflected within himself, — I do not know whether this conduct proceeds from himself, or he has been actuated to it by some malicious person. How then the truth of this business be ascertained !

The unfortunate man who possessesthe splendour from the glory of him on whom he dependeth, will find it as fatal as a foul collyrium put into the eye by the hand of imprudence.

But when I reflect, how hard is the sentence which hath been pronounced against me !

The king hath been courted with unremitting pains; why then is he not pleased? Herein is the wonder ! This too is a circumstance before unparalleled: one whilst he is served is about to be an enemy !

मदयनेश्चाचैः प्रतीयः । यसः । निभिस्तुहिम हि दा
शकुप्यति ध्रुवं स तस्यापयमे प्रसीदति ॥ अकारहदेवि
भनस्तु यस्य कथं अनस्तु परितोषयिष्यति ॥ किं मयापदात
राज्ञः एवं वा निर्निमित्तापकारिणस्य भवन्ति राजानः ।
दसनकोश्चूले एषमेतत् इष्टु । विज्ञः विघ्नैरपक्षमपि
द्वेष्यतागेति कस्ति साक्षादन्वैरपक्षमपि श्रीनिमो
पयाति । यितं यितं किमय चरितं नैकभावाद्याद्याद्य
देवार्थमः परमगहनोयोविनामयगम्यः ॥ अन्यथ ॥
सुकृतमत्तमस्तु नष्टं सुखापितमत्तं च नष्टमयुद्देशु ।
वद्यमयतमवद्यमकरेषु बुद्धिमतमचेतनेषु नष्टं ॥ किञ्च ॥
अन्वगतवस्तु भुजाना जलेषु कस्त्वानि तथं च याहान्
सुखघानिन्द्रा लक्षाभेदेषु अलं सुखान्विष्वानि ॥ ◉ ◉

ইহার পুতিকাৰ অশক্তই ষেহেতুক বেলোক কোন কাৰণ
উদ্দেশ কৱিয়া কোথ করে সে কাৰণ পাইলে সে লোক
মিশ্চৰ্ম পুস্ত হয় যাহাৰ মন নিমিত্ত ব্যতিৱেকে ষেবি হয়
কি কপে লোক তাহাকে সন্তুষ্ট কৱিবেক । আৰ কহিল
য়াজাৰ অগকাৰ আমি কি কৱিয়াছি কিমা যাজাৰা সৰ্বদা
অগকাৰক হয় দমনক বলিতেহে এই পুকাৰ ষটে শুন বিজ্ঞ
মিদিকত্তুক উপকৃত হইলে ও কোন লোক শব্দুতাচৰণ কৰে
আৰ অশ্যকত্তুক সাক্ষাৎ অগৃত হইলে ও তুষ্ট হয় অন
বহিতচিত্তেৰ একি আশৰ্য্য চক্ৰ দেৰাখৰ্য্য অভিশৰ

দুর্জ্যের যোগিন্দ্রদেশ ও অবোধ্য । অপর পাপাদ্বাতেপুণ্য
শত মঠ মূর্খেতে শত কথিত নষ্ট অবচলকান্তিতে বচন শত
মঠ অভেভন্তে বুদ্ধি শত মঠ হয় অপর ভোগ বিবরণেতে
অতিশয় সুখ পাইয়া থল লোকেয়া ওষঁযাতক হয় দেখ
চলন বৃক্ষেতে সর্পেয়া ধাকে আৱ জলেতে কমল হয়
তাহাতে মকমাদি জলজস্তুয়া ধাকে ।

Then, this may be deemed something inexplicable; but,
The man who, having discovered some unsavourable
token, giveth way to his passions, will certainly fail in
pursuit of it. How shall one give satisfaction to him,
whose mind is displeased without a cause?

What offence have I given to the king ; or are princes
apt to become enemies without sufficient cause?

Damanaka replied,—Thus it is ! Hear me:
Some are discontented, even with the assistance of the
whole body of able men; whilst others are pleased when
offences are committed in their sight. The duties of ser-
vitude are exceedingly profound: they are impractica-
ble, even to those who are in the habit of doing penance;
because those who are not servants for one thing alone,
must submit to be directed by the eye at the sovereign's
will.

A hundred good actions are lost upon the unworthy; a
hundred fine speeches are lost upon the ignorant; a
hundred good qualities are lost amongst men who are
destitute of good qualities; a hundred times speaking
is lost upon those who are not inclined to converse; a
hundred understandings are lost upon the insensiblē.

Serpents are found upon the sanders tree; in the wa-
ters the lotus flowers with alligators; and in the midst
of full enjoyment those who dispute about the quality.

वर्णयत ॥ गूर्हा पुनर्ज्ञैः कुमुखानि धृतैः वाता द्विष्टी
विश्वरात्रि भस्तैः । नास्त्वेव तत्त्वन्दनपादपत्त्वं विश्वायित
इष्टतरेत्य इत्यैः ॥ दग्धवद्वादूते चर्च तावत् साक्षो वाचि
मधुरो विश्वहृष्ट्यो ग्रातः । यतः । दूरादुक्षित्पात्रि
राईश्वयनः प्रोत्त्वारितार्दासनो वाढात्यिक्षुनतत्वरः प्रिय
कवाप्रसेवु दत्तादरः । अन्तर्भूतविदोवर्हिर्भूमयवा
तीवगायापदुः कोनामायमपूर्वमाठकविधिर्भिः गिरितो
दुर्जनैः ॥ तपात्रि । योतोदुक्षरवारिरामितरवे हीयोन्म
कारावले । निर्वाते चतुर्वं महाभक्तिरिवां दर्पोपज्ञानौ
हृष्टि । इत्यत्तद्विनाशित विधिना नो पापचिन्ता
क्षता । गन्त्य दुर्जनचित्तदत्तिरवे भातामि भग्नेयमः ॥

त्रूक्तेर शूलके नर्तनकल पूर्णके शूलके शूलके वामद्रुत्पुर्ण
तांगके उम्मुक उम्मुक उम्मुक आरु एव इन तांग द्वे दूष्टे
हिंसुक उम्मुक कर्तृक आप्नित ना हैं याहे उम्मुक कहित्तेहे
एই पुरुष मिट्टीवी विश्वलास्तकरण इहा आमि जानिलाम
वेहेत्तुक दूरहैते उक्तहैत एवं उम्मुक एवं अर्द्धम
शाता एवं निर्त्तर आलिलमे उक्तप्रव एवं प्रिय वाक्येर
मिळासाते कृतावर एवं छित्तेते उक्त विष एवं वाहेते
मधुमल एवं अतिशय शाता पृष्ठ एक उक्तकृत उक्तविधि
शाता दूर्जनेऱा शिका करियाहे । ताहा कहियाहेन मिर्वात
इलेते पाथा नक्तहिय नर्तविनाशेर मिनिते अहून दूर्जन

अजनन्मृतम् इति निषिद्धे लोका अवकाशोपहिते
पुरीण एव पुकारे पृथिवीते ताहा नाई बाहार उपास्तिता
विधाता ना करियाहेत आनि एव मानि ये खलातःकरण
चरित इति निषिद्धे विधाता ओ भग्नोदयोप इत्याहेत ।

The root is infested by serpents, the flowers by bees,
the branches by monkeys, and the top by bears, in short;
there is not a sanders tree which is not surrounded by
the vilest impurities.

Our master, observed Damanaka, is one of those who
carry honey in their speech, and poison in their hearts;
according to this description:

He holdeth out his hands at a distance; he appeareth
with a wet eye; he relinquisheth one half of his seat; he
is fond of close embracing; his words in conversing are
kind and gentle; he bestoweth compliments; his inside
is naught but poison, whilst without he is covered with
sweets; and he is rich in extreme deceit. What name is
there for this before unheard-of mimick art, which is in-
culcated by wicked men?

It is said,

The boat was invented upon crossing pieces of water
which were difficult to pass; the lamp, upon the ap-
proach of darkness; the fan, upon a defect of wind; and a
hook, in bumbling the pride of an intoxicated elephant!
In short, there is not any thing in the world, wherein
the idea of invention was not suggested by Providence.
But, in my opinion, Providence itself would fail in its
endeavours to prevent what passeth in the minds of
wicked men.

पश्चीवकः पुनर्निकस्य कर्तुं यो कथमहं ग्राहभवतः
सिंहेन निषातितयः । यतः ॥ इयोरेव रागं विज्ञात्योरेव
समं बलं । तयोर्विदादोग्न्योग्नोग्नमावमयोः क्षणित् ।
पुनर्विद्विन्द्य केवाय राजा नमोपरि विकारितः न
आने भेदमुपगतात् राज्ञः सदा भेदाय । यतः । मतिरा
पूर्विवीपालापिभी विघटिते क्षणित् । वज्राय स्फटिक
स्फेद कोहि सम्भातुमीयतः ॥ अन्यतः ॥ वज्रं च राजा
तेजस्य इयमेवानिमीयतः । एकमेकम् पतनि पतत्यग्न्यत्
ग्नान्तराणाः ॥ नगः संग्रामे रुद्धरेव वरगिराणीं गदाहासु
कर्त्तव्यमयुक्तं । अतः । शून्यः प्राप्नोति या स्त्रीं शून्यं हत्वा
सुखानि वाऽत्मावपि हि शूराणां मुहावेतो मुदुर्बभौ ॥

पश्चीवक पुनर्वास्त्र निशास केशिङ्गा करित ओहे एकि या
मोहआमि शनात्कक आमाके केन सिंह नष्टे करिवेयेहे
तुक उत्तरेव तूला बल ओ थन थाकिंग विवाह हय दूर्वलेह
सहित वगवानेह युक्त कोथाय पुनर्वास चिञ्चा करिङ्गा करित
आमास उपरेएहे ग्राजाकोन जोक कर्त्तक विघटित हैंगा
हेन आमि जानिना विकास प्राण ग्राहा हैते नर्दा उग्रकर्त्त
वा येहेतुक क्षटिकेह बलम्बके सज्जान करिते येमन केह
नमर्थ हय ना तेमनि पृथिवीपतिर अस्तकर्त्तम मत्रिकर्त्तक
विघटितहैले केह सज्जान करिते शक्त हय मा अग्र बलु
आम ग्राज विघटम मूर्ह अस्त्यज्ज तज्जानक हैहास मध्ये बलु

এক হানেতেই পড়ে অম্ব বে স্বাজবিষ্টন সে সর্ব
পড়ে সেই হেতুক শুধুতে শূভুকেই করাৰ কলি এখন
তাহাৱ আজ্ঞা পুতিগালৰ অনুগ্যুক্ত যেহেতুক মন্দিৰে
ব্রহ্ম পাইব কিমা শব্দুকে মষ্ট কলিলে সুখ পাইব অতএব
বীমেলদেৱ এ দুই শুণ দুর্ভুতি !

Sangjivaka again heaved a deep sigh, and exclaimed, how hard it is, that this poor feeder upon grass and grain: should be an object worthy to be ruined by a lion!

The disputes of two of equal strength and fortune are worthy of attention; but not of two, the one great the other humble.

The bull having again considered a while. continued saying,—I know not by what fault of mine the rājā has been injured, that he should be at variance with me! It is best therefore to be for ever jealous of a prince.

If ever the mind of a king, which is like a bracelet of solid crystal, is injured by his minister, who is the artist that can repair it?

A thunderbolt, and the power of kings, are both dreadful! But the former expendeth its fury at once, whilst the latter is constantly falling upon our heads.

Therefore by battle must protection from death be sought; to supplicate him would now be absurd.

Since,

Or dying, he obtaineth heaven; or having killed his enemy, the enjoyments of life. Both these hard-to-be-acquired blessings are the rights of heroes.

कुर्वे कालसार्थ । यथा युहे ध्रुवं गृत्युर्हे जीवितसंशयः ।
 तनेव कालं सुइस प्रवदन्ति जनीविषः ॥ अतः ॥
 अयुहे हि एहा पर्येत्र किञ्चिद्विनमात्मनः । पुरुषमात्र
 एहा प्राज्ञाविषये रिपुहा एह ॥ जये च लभते लक्ष्यां
 छुतेनापि सुराम्भनां । एवचित्क्षिणः काषाः का
 चिन्ता गरेते रहे ॥ एतचिन्तयित्वा सज्जीवकयाह भो
 ग्निं कवनसौ भाजिवांसुर्घानवः । दमनका इति
 एहासा लक्ष्यकर्त्तः समुद्भवलांगूल उद्भवपरेणो विजा
 तालकां पर्यन्ति तदा तनेव लविक्षणं दर्शयिष्यति ।
 अतः । यज्ञापात्रसि निषेजाः कास्य ना भिभवास्मर्द ।
 निःशब्दं दीपते लोकैः पञ्च भजापते पर्द ॥ किन्तु
 कर्मसेतत् सुनुमनुष्टानवं नो देह त्वं वाहमित्युल्ला
 दमनकः कर्त्तकमीर्प अतः । *—*—*—*

संग्रहामेर एই समझ यथा यूक ना करिले अवश्य अत्यु धूर्जे
 ते पुराम सम्भव पञ्चितेरा से कालकेरे धूर्जेर काल बडेन
 येहेतुक यूक ना करिले यदि आपनार महल देखेना तबे
 पञ्चित यात्रि यूक करिया शक्तिसज्जे मरे । आर जय इहिले
 ब्राह्मणजी पाय भरिले देवकला पाय जगकालहारि
 शरीर अतएव कि चिन्ता यूर्जेते यरन्देते ऐहा चिन्ता करिया
 सज्जीवक बलिल हे मित्र कि पुकारे जानिव ये ए दूर्जि
 आमाके नष्ट करिते ऐहा करियाहे ऐहा कह दमनक बडि

ज्ञेयेष्वम् ए उक्तकर्ण उर्जारुद्दीप्ता सज्जतपाह इन्द्रा
 विभागित मूथ इन्द्रा तोमाके देखिबेक उभम तुषि ओ
 आपन प्राकृतम देखाइवा येहेत्तुक मित्रेष लोक बलवान्
 हैले ओ काहार प्राज्ञस्त्रेष हान ना हन्त्र मेथ लोकेन्ना शक्ता
 इहित इन्द्रा उभराशिते पा देव किञ्चि गोपमेते एहि
 सकल अनुठान कर्तव्य मत्तुवा तुषि ओ धाकिवा ना आशि ओ
 धाकिव ना इहा कहिन्ना कर्मटकेन निकटे पेस !

As out of battle death is certain, and in the field life doubtful, the learned call it *the only time of battle*.

When out of battle he beholdeth no happiness for himself, the wise man embraceth death fighting the foe.

In victory he obtaineth fortune, and in death celestial beauty. Seeing that our bodies are so very fragile, why should we hesitate about dying in the battle?

Let me clearly understand, my friend, how I am to discover when he is determined to put me to death. When the rājā shall cock his tail, lift up his paws, and look at thee with his mouth open, and with his ears erect, replied Damana, then will be the time for thee also to display thy prowess.

Strong even without vigour, who may not experience the situation of being defeated? Observe how fearlessly people put their feet upon a heap of ashes!

But it is necessary that every thing be conducted with the greatest privacy; otherwise neither thou nor I shall remain alive.

Having said this, Damana went to join Kasataka.

करठकोनोर्ति किं निष्पत्ति । इगलकेनोर्ति गिर्वालाद
व्याख्यभेद । करठको झूते ज्ञात सन्देहः । अतः । यम्भुः
को नाम दुष्टार्था कुप्यते को न याचितः । को न त्वयसि
विज्ञेन कुटुत्ये को न पश्यन्तः ॥ अन्यथा ॥ दुर्दृशः विषये
भुत्तैः शोभानामविद्युत्ये । किं माय त्वसंसर्गः कुरुते
जाययामयत् ॥ ततो दग्धनकः पिङ्गलकशमीर्प यत्वा देव
सुमामतो सौ पापाद्यः ततः सज्जीभूष्य स्त्रीयनामित्युक्ता
पूर्वास्ताकारं कारयामाय । सज्जीपको पापाद्य तत्वा
विष्प विज्ञानाकारं सिंह हृष्टा सानुरूपं विज्ञानं चकार
तात्त्वायोर्घुर्हे सज्जीपकः सिंहेन आपादितः । अप सज्जी
पकं सेवका पिङ्गलको आपाद्य विज्ञानः समोक्त इव
गिर्वालि झूते च किं मया दाहत् कर्म तत्त्वं ॥ ५००५ ॥

करठक कहिल कि सम्पर्य हैल दम्भक कहिल परम्परा
तेह मिल्ल एल करठक बिल जम्हेह कि येहेतुक
हुर्जमेह बारब के अधिक याचित हैले के झूला
हम धनेते के तृष्ण मा हम मिलित कर्षेते के पाण्डित
दर अग्र धूर्त लोकेरा आधितेहाते उत्तम लोक
के ओ मूर्च्छित करे केमना बहिर नाय खलग्गम्पर्क कि
मा करे । परेह दम्भक पिङ्गलकेरा जम्हाले शिया कहिल
हे महाराज ऐ पापिठ आहेल अतथव दम्भज हैला थाक
याकहिला गूर्जक आकार कराहेल अमर यज्ञीवक ओ

आईल सेहि पुकार्ल विकायप्राप्त सिंहके अवलोकन करिला निजानुकप पंगाङ्गम करिल ताहार पर ताहारदिगेल बड्युक हैले परेसिंहकर्त्तृक सञ्जीवक विनाशित हैल ताहार पर पिहलक सञ्जीवकके मठ करिला विश्वाम करिला सशोकेर न्याय धाकिला कहिल निर्दल आमाकर्त्तृक कि दाकण कर्त्तृकृत हैल।

who asked him what was effected. Why, replied the former, a reciprocal breach hath been effected between the two. What doubt of it? cried Karataka; for they say,

What a name is relation amongst wicked men? Who will not be angry when over and above solicited? Who groweth satisfied with riches? Who cannot be eminently skilful in an evil art?

Likewise:

A man is rendered miserable by artful people, and prosperous from the greatness of his soul. What, doth not a troop of villains act like the fire, (whose epithet is destroyer of that which is intrusted to him?)

After this Damanaka went to the lion, and cried out,— Please your highness, that vessel of iniquity is coming! Prepare thyself, and let him approach! Having said this, he caused the lion to put himself in the attitude before described; and Sangjivaka being arrived, upon seeing the lion with his countenance thus altered, began himself to display a corresponding show of defiance. At length there ensued a furious battle, in which the poor bull having been killed by the lion, the latter overcome with fatigue, and standing, as it were, full of affliction, exclaimed,— Alas! what a cruel action have I been guilty of!

ज्ञातः ॥ परैः तत्पुत्रयते राज्यं साध्यं पापसा भाजनं ।
धर्मानिकमनोराजा तिहोहस्तिवधादिव ॥ अपरव्य ॥
भूम्ये करंगस्य बुद्धान्निगस्य भूत्यस्य वा युद्धिसमः
श्रवणाशः । भूत्यप्रवाशो भरणे दृष्टाणां गठापि भूम्यः
सुखमानस्त्वाः ॥ इमगकोद्भूते लामिन् कोर्षं भूत्येऽ
स्थाप्तः अदराति हत्या सन्तापः किपते । तथा चोक्तः ।
विता वा यदि वा खाता पुचो वा यदि वा चुहन् ।
आहस्त्रेदकरा राज्ञा हत्या भूतिमिष्ठता ॥ अपिष्ठ ॥
धर्मार्पकामनवल्लो नैकान्तकरणो भवेत् । न हि
इत्यस्यगप्यन्ते दमावास्मितुः लुनः ॥ किष्ठ ॥ चमा
क्त्वा च मिथे च यतीनामेव शूद्राः । अपराधिषु सत्येषु
कृषाणां वैष दूष्यते ॥ * * * * *

येहेतुक शिंह येमन हस्तिवधपूर्युक्त पापतागा आपनि
हय नृकादि अनाकर्त्त्वक उपत्तुक्त हय एकप राजा अर्द्धेर
अतिक्रमणेते आपनि पालेव आश्रुय हन ग्राज्य गर्व
कर्त्त्वक उपत्तुक्त हय । अपर उर्वराभूमिन्न नाश आर बृहि
आम दामेव नाश ईहार अधो तृत्योन्न नाश राजादिसेर
नरणतूल्य केनला भूमि भुट्टा हैले ओ पूर्वक मिले भृत्य
गत्ते हैले पाओज्ञा दूर्वक दमक बलितेहे पूर्भु एकि वृत्तम
लायबैतैलिके नष्ट करिया नजाप करितेहेम विजकर्त्त्वक

ताहा कर्तित आहे पिता किंवा भ्राता किंवा पुणे किंवा बजूऱ्या
इहान्ना ओ यदि अविनविनाशकारुक हस्त तबे ऐश्वर्य हेचा
कर्मेन ये नाही तৎकर्त्तृक वध्य हस्त आम धर्म अर्थ कामेन
यथार्थज्ञाता लोक एकास्त दग्धालू हस्तेन वेहेतुक कमा
युक्त लोक कर्महित असके ओ तक्ते करिते शक्त हस्तना
अपार शक्ते एवं मिळेते यतिरिसिपेहै कमा भूवण
वाहारिगेह अपाराधि लोकेते सेहै कमाहै दोवा!

If the dominion be enjoyed by others, he himself is the vessel which containeth the the fault. Should a prince transgress the law, he is like the lion after the murder of the elephant.

The loss of territory, or of a wise and virtuous servant, is a great loss. The loss of servants is death to sovereigns, and the loss of empire; for servants are not easily to be found.

What novelty is this? cried Damanaka. It is very unusual for one to lament having put a faithless enemy to death; and indeed it is very improper to do so.

Or father, or if a brother; or son, or if a friend, be a conspirator against his life, he should be put to death by a prince who wisheth his own welfare.

One acquainted with the principles of justice and political interest, should neither be hastily severe; nor ever ready to pardon, although money be in the hand. It is proper to swallow mercy.

It is a virtue in hermits to forgive their enemies, as well as their friends; but it is a fault in princes to shew clemency towards those who are guilty.

क्षमरथा ॥ राज्यसोभादस्त्वारादिकृतः सामिनः यहै ।
आयस्तिनं तु मत्तेक जीवेत्सर्वे न चापर ॥ अन्यथा ॥
राजा घृणी ग्राहकः सर्वभक्तः की चावजा दुष्प्रकाशिः
कहायः । प्रेष्यः प्रतीपोधित्वः प्रमादो त्यज्यारमे कह
कतं न बेत्तियः ॥ विशेषत्वः । सत्याभूता च पद्मा
प्रियवादिनीय हिता दयालुरपि चार्यवरा वदान्वा
गिव्यवया प्रचुररक्षणागमा च वाराङ्गनेष नृपनीति
रगेकरूपा ॥ इति इमनकेम सन्तोषितः पितृसक्तः सां
शक्तिमाप्नः सिहासने समुपदिष्टः । इमनकः प्रहृष्ट
मना विजयतां गदाराज शुभमसु सर्वज्ञतामित्यहा
पदासुषमदस्तितः ॥

অপর গ্রাম্যলোক পুরুষ অবকাশেতে আমির পদ যে ইহা
করে তাহার পুর্ণত্যাগই এক পূর্ণশিক্ষা অন্য নয় অপর ঘৃণা
শুক্র গ্রাম্য ও সর্বভক্ত শুক্র ও অবশীভূতা ভাব্যা ও দুষ্ট
স্বত্ব সহায় ও পুতিকূল তৃত্য ও অনবধানী নিষ্ঠুর সোক
ও যে সোক কর্তৃকর্মকে মামে মা এ সাত জন ত্যাজ্ঞ।
বিশেষত বেশ্যার ন্যায় গ্রাম্যনীজী অনেককথণ হয় সত্য
ভাবিণী এবং মিথ্যাভাবিণী ও হয় নিষ্ঠুর ভাবিণী এবং
গ্রিয়বাদিণী ও হয় হসনশালা এবং হয়ালু ও হয় কৃপণ হয়
এবং দামনশীলা ও হয় ও অনবরত দ্বারা শালা হয় এবং পুচ্ছ

निर्व ओ धनागम इव एवं परमकर्त्तुक पितॄलक परि
तोषित हैमा अकीम अताव प्राण हैमा सिंहासने उप
विष्ट हैमेम। दमन प्रकृत्यचित्त हैमा कहिल महाराज अम
हुक इहा कहिमा परमाहादे थाकिल।

There is no other but one expiation for him who, from pride and the lust of power, shall wish for his master's station, and that is death !

A meek-hearted prince, a Brāhmaṇa who eateth of all things alike, an unruly wife, a bad-principled companion, an unfaithful servant, and a presumptuous superintendent, and he who acknowledges not a benefit received, should all be put away: they are not worthy to be tried seven times.

But the following lines give a very particular picture of the behaviour of princes:

The conduct of princes, like a fine harlot, is of many colours, true and false; harsh and gentle; cruel and merciful; niggardly and generous; extravagant in expence, and solicitous of the influx of abundant wealth and treasure.

The lion having been thus composed by the arts of Damanaka, at length recovered his natural temper of mind, and seated himself on his throne; and Damanaka, with his heart full of exultation, having wished victory to the mighty king, and happiness to all the world, lived ever after according to his wish.

विष्णुदीपो च सुरादेहं कुरुतीवहपत्रिं रत्नदीपे
जेतुं लभते विद्वाहृतं चुक्तं च दिलों कुरुतीविष्णु
दीपो च दीपो च चरणो देवता तु च देवता प्रदातु देवता
तां अपुनिदेव देवता चाचाहते प्रदातु दीपो च देवता ।
देवो दिलों चूयात् चक्रचक्रवर्णदिलों देवता
इत्ये दुष्कालिह चापेषि रक्षाई ॥ इति दिलों देवते
सुहंग्रेहा नाम दिलों देवता पर्युक्तः सरातः ॥ ५४७
विष्णुशर्मा कहिलेम तोमरा शूहंडेद शुब्द कग्गिले । जाम
जमाहेज्जा कहिलेम आपनकाज्ज अमृग्गहेते सुनिलाम आम
ज्ञा आठाहित ओहैजाम । विष्णुशर्मा बलिलेम आज्ज ओहै
गृकाज्ज हउक आपनकारमिगेव अरिगृहेद शूहंडेद हउक
आज्ज कालकर्त्तक आकृहैहैज्जा थज लोक पुताह पुलाहके
ग्राह हउक आज्ज लोक नकज्ज शूहंडेद केवलिलेम लिलेम
हउक आज्ज एहै रमण्य कर्त्तव्यहेद दर्शन नामक ओहैज्जी
कर्त्तव्य । इति दिलों शूहंडेद कर्त्तव्याम ॥ ५४८

Vishnu-Sharma having thus concluded his second head, *The Separation of a Favourite*, gave notice to the young princes; who declaring they were well pleased with it, he gave them his blessing, and repeated the following lines:

May such a breach between friends happen but in the house of your enemies! May traitors, day by day, be led by Time to their destruction! May the people be perpetual possessors of abundance; and all the blessings of life! And may youth for ever find amusement here in this pleasant garden of fable!

THE END OF THE SURIDBHEDA.

॥ अथ विद्यहः ॥

युवः कवारमकाले राजपुत्रा उच्चुः यार्थं राजपुत्रावस्तु
तदियहं सोतुं नः कुतूहलमन्ति । विष्णुर्मर्मसोक्त्वयदेव
भवत्त्वेरोचते कवयामि शूद्रतां वस्यायसाधाः
स्मोक्तः । हंसैः सह मधूराहां विद्यहे तुत्यविकले ।
विष्णास्य वसिता हंसाः काकैः स्थित्वारिमन्त्रिरे ॥
पुनर्बाहु विद्वान्तकाले ग्रामपूर्णेना कहिलेन हे उम्मो
आमरा ग्रामनन्दन एहेतूक विग्रह उनिवार निविज्ञे
आमारदिगेव कोतूक आहे । विष्णुर्मर्मा वलिलेन तोना
विद्विगेव वाहाते कठि हम्म ताहा कहि उन वाहाना पुरुष
प्रोकार्ष एই हंसेन सहित युद्धेते मधूरेनदिगेव भूला
पराक्रमेतेव काककर्त्त्वक शब्दगृहे वाकिन्ना पुत्यमोऽ
गाहम करिन्ना हंस विक्षित हईल ।

C H A P. III.
OF DISPUTING.

THE time set apart for hearing these stories being arrived, the young princes reminded Vishnu-Sarmā in these words:—Worthy Sir! As we are the sons of a prince, it will afford us very great amusement to hear what relates to Disputing. And Vishnu-Sarmā replied, if it will give you pleasure I will proceed to recount what is connected with that head, to which the following verse is the introduction:

In a quarrel between the geese and the peacocks, in which is displayed equal valour; the geese, having trusted them, are betrayed by the crows who were in the camp of the enemy.

राज्युका अपुः कवयीत् । विजुमर्णा कवयनि चक्षि
कापूरद्वीपे पश्चकेतिनामधेयं तरः तत्र हिरण्यगर्भा नाम
राजसः प्रतिपसन्ति य च एवैर्वलपरयजिभिर्विजिता
पश्चिराज्येऽभिषिक्तः ॥ यतः ॥ यदि न साम्नरपनिः
सुन्धानेता ततः प्रजाः । अकर्त्तुधारा उत्तमा विप्रवेतेह
मौरिय ॥ अपरद्वा ॥ प्रजां संरक्षति गृहः सा वर्तयनि
पार्वित । वर्द्धनाइत्यत्तु येयज्ञादभावे एव एव ॥
एकदासौ राजहंतः सुविलोक्य गत्यर्थहे सुखासीमः
परिवारपरिहतस्तिति ततः कुमुखिहेत्वादाग्रय दीर्घ
सुखोनाम चक्षः प्रहस्त्वोपविष्टः । राज्यावाच दीर्घमुख
हेत्वान्तरादावतोषि वार्तां कवय । ए गृहे देव । चक्षि
महती वार्ता तां वक्षुं कवयमावतोहं यूथता । ०३

ग्राजमारेहा कहिलेम ए कि पुकार बिकूशर्मा कहिते
हेन । कपूरद्वीपेते पश्चकेलि नामे सरोबर थाके ताहा
ते हिन्दूगर्भनामे ग्राजहंन वास करेन सकल जलठर पक्षि
ग्रामिणिया ताहाके पक्षिग्राजोते अडिबिक्त करिल । ये
हेतुक समाक् पुकार नामक नृपति यदि ना थाके ते ये समू
द्रुते माविक रहित शोकायेम मग्ना हस्त एमनि पुजारा
उग्रज्ञत हस्त आर ग्राजा पुजाके रक्षा करेन पुजा ग्राजाके
दाढ़ार बर्बनहैते रक्षण मजलाहायक केमना रक्षण ना कर्नि
ये विद्यान ओ अविद्याम इन । एक दिन ऐ ग्राजहंन

अतिश्वर वितान्नितकमलगर्वकेते परिवार लोकेते बेट्टित हैंवा नुखोपविट्ठ आहेद अनन्तर दीर्घमूळ नामे वक कोन दीपहैते आसिवा पुणाम करिवा वसिल राजा वलिलेम हे दीर्घमूळ भूमि अन्य देशहैते आईला वृत्तास्त कह से वलिल हे महाकाल वड वार्ता आहे ताहा कहिवार निमित्तेह आमि अराते आईलाम ताहा उम !

How was this? demanded the young princes; and Vishnu-Sarmā related as follows:

FABLE I.

IN Karpura-dwipa there is a famous lake which is distinguished by the name of the Padma-keli where used to reside a royal goose, whose title was Hiranya-Garbha, and who had been anointed their king by all the birds who are wont to frequent the waters.

If there were no king, the people would thence be entirely ruined: they would be here like a boat in the water without a pilot.

The king protecteth the people; and they support the greatness of their sovereign. But protection is better than greatness; for the one cannot exist without the other.

One day as the royal goose was sitting upon a bed of lotus flowers finely spread, surrounded by his attendants, there arrived from some distant country a certain booby, whose name was Dirgha-mukha, who, having made his obeisance, drew near. Dirgha-mukha I said the king, thou art lately come from foreign countries: pray inform me what news. Please your highness, replied the booby, I have some very important news, anxious to relate which I made haste to come here.

असि अमुहीये विष्णोनाम विरिक्षण पितर्ये । नाम
भूरः पश्चिमो निवसति गत्यानुष्ठैश्वरः पश्चिमिरहं
इवारण्वमध्ये चरणवलोकितः पृथक्ष्य पास्तु कुरु
समाप्तोऽसि । तदा मयोक्तुं कर्पूरहीपस्य राजचक्रवर्त्ति
मोहिरण्वर्भस्य राजहंस्यानुष्ठोहं कीनुकादेशान्तरं
हस्तुमागतोऽपि । एतच्छ्रुत्वा पश्चिमिरहं अग्नयोर्द्वयोः
को देवो भद्रतरो राजाः । मयोक्तुं आः किमेव
मुच्यते गहन्तरं अतः कर्पूरहीपः सर्वेषय राजहंस्य
दितीयः सर्वपतिः अत गहन्यस्ते पतिनाथूं किन्तु रथ
कर्त्तव्ये नम्यता । ततो यादवनामकर्ष्य एवं सकोपा
वभूयः । मता योक्तुं । पथः पात्रं भूयज्ञानां केवलं विष
वर्णन । उपदेशोऽहि मूर्त्यां प्रकोपाद न जानये ॥

अमुहीपेते विष्णु नामे पर्वत आहे ताहाते चित्रवर्णनामे
मयूर शक्तिरदेव राजा वाच कर्ते ताहार अनुचर शक्ति
कठूक दण्डामध्येते चर्वत आमाके देखिला ताहारा
हिलासा करिल के तूमि कोथाहीते आहेला उत्तन
आमि कहिलाम आमि कपूर वीपचक्रवर्णी हिरण्यगर्भ नामे
हंसराजेर अनुचर कोतुकपुष्टु देशास्त्रर देखिते आमि
आहि । ताहा उनिला शक्तिरा कहिल उवे एই दूहे देशेर
मध्ये कोन देश वड डाळ कोन राजा वा वड ताळ ।
अमुहीम आमि कहिलाम आःकि कहितेह अलेक अस्त्र

वेहेतुक कर्पुर्लवीप राज्य सिंह विग्रहिति इन्द्र
स्तुत्य एहि यक्षत्वमिते पद्मिना तोमरा कि कर आमाज
देशे आहिस अनस्त्र आमाज बाक्य शुब्ध करिन्ना लेहि पर्क
ग्रा सरोब इल पतितेरा ताहा कहिन्नाहेन ये सर्पेन्द्रदेश
दुध पान केवल विवरक हय ओ मूठेन्द्रिगेन उपदेश
क्रोधेर निमित्तेहि हय शास्त्र निमित्ते हय ना ।

In Jambu-dwipa, there is a mountain called Vindhya, where reigns Chitravarna, a peacock, who is there king of the winged tribes. As I was walking one day over a place where the grass and underwood had been burnt down, I was discovered by some of his attendants who were passing by; and upon their asking who I was, and whence I came, I replied, that I came from Karpura-dwipa, that I was an attendant of the royal goose, king Hiranya-Garbha, and that I came there out of curiosity to see foreign countries. They then asked me which of these two countries I thought the best; and I said,—O what a question is this! There is a vast difference between them: Karpura-dwipa is a heaven of a place! Then what do you do in such a barren country as this? Come away, and accompany me into our country. But upon hearing me talk in this manner, they seemed to be very much displeased. They say,

A draught of milk to serpents doth nothing but increase their poison. Good counsel bestowed upon fools doth rather provoke, than satisfy them.

कन्दव ॥ विहानेवोपहेष्ठ्यो नाविहासु काहायत ।
 कानराकृपदिशाय खानधारा यजुः एवाः ॥ राजोवाय
 काचमेनग् । दीर्घमुखः कवयति अस्मि गर्भदातीरे विवा
 कः शालमस्तीतशावनिर्मितनीक्षेष्ठो पश्चिनोनिवसनि
 मुखेनादैक्षदा वर्षासु नीताश्टसैराहते नभस्त्वे पारा
 सारैर्महती हठिर्वभूत ततो वामरांस्य तरनसेऽपस्थिताय्
 शीताकुलान् कम्बगानामवलोक्य उपया पश्चिमिष्ठाने
 भो भो वामराः गृह्णत । अपाभिर्निर्मितानीवास्त्वं पुला
 आहौतैस्त्वैः । इक्षपादादिसंयुक्ता यूप किमिति सीहज
 तत्त्वाना वानरैर्जीतमर्परास्त्राधित अहो निर्वातनीर
 अर्भावस्थिताः सुदिनः पश्चिमो शालिमहलि शवकुलाव
 दुष्टेष्यमः । अनलर एकवामरेष्ठोक्तं ॥ ५००

अपनपत्तितेह उपदेश करणेगयूक्त मूर्खके कमाच मम भूत
 बानरेन दिगेके उपदेश करिया पक्षिया हान भुट्ट हईया
 हिल । राजा कहिलेन एकि पुकार दीर्घ मूर्ख कहित्तेहे ।
 अर्भदातीये एक अतीबड़ शालिमलि वृक्ष थाके बैह उकते
 आगम चक्षुकरणक मिर्जित नीडवधे पक्षिया वर्षात्ते
 ओ सूखेते बास करे अनलर नीमवर्ण गटेर तूल्य मेघ
 नमूहेते गगनमण्डल आहम हईले परे तूल थारेते
 अतीबड़ वृक्षि हईल सैह अकत्तेते बानरेनदिगेके
 आदीभूत शीतार्द कम्लात कलेवर मेखिया कम्ला

प्रयुक्त पक्किया कहिल ओ हे बानरेला उन आवाहिगेल
ठक्कुमाज्रेते आहत ठूळकरणक नीड निर्भित हईलाहे
पाणि पादविशिष्ट तोमराकेन एই पुकारे अवसर हईते
ह ताहा श्वनिया जातक्रोध बानरेला आलोचना करिलबाबू
इहित नीडमध्ये अवहान प्रयुक्त सूखी हईला पक्किया
आवाहिगके निम्ना करितेहे भाल वृष्टिर उपशम हउक।

A wise man is worthy to be advised; but an ignorant one never. Certain birds, having given advice to a troop of monkeys, have their nests torn to pieces, and are obliged to fly away.

The royal goose demanded to know how that was; and the booby repeated the following story:

FABLE II.

ON the banks of the river Narmadā, upon a neighbouring mountain, there was a large Sālmali, wherein certain birds were wont to build their nests and reside, even during the season of the rains. One day the sky being overcast with a troop of thick dark clouds, there fell a shower of rain in very large streams. The birds seeing a troop of monkeys at the foot of the tree, all wet, and shivering with cold, called out to them,—Ho, monkeys! why don't you invent something to protect you from the rain?

We build ourselves nests with straws collected with nothing else but our bills. How is this, that you, who are blessed with hands, and feet, yield to such sufferings?

The monkeys hearing this, and understanding it as a kind of reproach, were exceedingly irritated, and said amongst themselves,—These birds there, sitting comfortably out of the wind within their warm nests, are laughing at us! So let them, as long as the shower may last.

॥ अनन्तरं यान्ते पाषाणीयवर्णे तैर्दामरै पूर्वसारसा चर्वे
मीढा भग्नाक्षेपासंकालि पाषाणातिनागि । अतोर्ह
श्रवीभि विद्वानेषोपदेश्यइत्यादि । राजोवाच मनसौः
किं कृतः । वकः पाषाणति मनसौः पत्तिभिः कोपादुक्तं को
नासौ राजहस्तो राजा कृतः । ततोमयोपजातकोपेनोऽस्ति
पुग्रदीयमयूरः केन राजा कृतः । एतच्छुल्वा ते सर्वे नां
संतुष्टयनास्तोमयादि खविक्षमो दर्शितः ॥ यतः ॥
अन्यदाभूषणं पुर्वां चमा लक्ष्मेव योगिनां । पराक्रमः
परिभवे वैज्ञान्यं सुरतेविव ॥ राजा विहस्ताह । चाला
नस्त्र परेषां च यः समोक्त्वा वस्त्रावलं । अन्तरं नैव
आनाति स निरञ्जिते दर्शिभिः ॥ अन्यथ ॥ सुचिरादि
वरमित्य एषे ग्रस्त्रज्ञुद्दिसान् । दीपिष्ठर्मषरिहस्ता
याम्बोदाहर्द्देहोदतः ॥ १०६

ताहारपर जलवर्षम निवृत्ति हैले लेहे मर्कटेजा दूक आज्ञा
हें करिया नकल बासा डॉगिल ताहारहिंगेर अथ नकल ओ
मीठेते केलोइया रिज । अतएव आमि बलि पत्तिते है उप
देश कर्मणोपयूक्त इत्यादि राजा कहिलेन ताहारा पर्जा
कि करिल वक बलितेहे । अनन्तर पकिया कोथेते कहि
ज तोर राज हमके के राजा करियाहे ताहारपर आमि
ओत्तरकोथ हैया कहिलाम तोमारहेन मर्जुरके केलोइया
करियाहे इहा शुनिया ताहारा नकले आवाके लड़ करिते

उत्तम्यत हैल । ताहार पर आनि ओ दिक्ष पराक्रम देखाई
जाए बेहेतुत औलोकेन्द्रियेर वेदन जाऊ भूषण एवम
अन्यकर्त्तृक पराक्रम कालवातिरिक्त कालेते कर्माई पूक
बेन्द्रियेर भूषण एवं इति कालेते औलोकेन्द्रियेर वे
कप निर्वर्जिता भूषण एहि कप अन्य कर्त्तृक पराक्रम काले
ते पूकबेर पराक्रमहै भूषण । ग्राजा हास्य कयिन्ना कहि
लेन ये जन आपनार ओ परेन बलाबल देखिन्ना अस्त्र वा
जामे से जन शत्रु कर्त्तृक तिन्नकृत हन्त अपन बायु चर्मावृत्त
लिरुर्दि पर्वत क्षेत्रेते बहकाल पर्याप्त पुत्याह शम्य उक्षण
कर्मत वाक्य दोषेते नै हैल ।

In short, as soon as the rain subsided, the whole troop of them mounted into the tree, where tearing all the nests to pieces, the eggs fell upon the ground and were broken. I say therefore, *A wise man is worthy to be advised; &c.*

Well, said the royal goose, what did the birds say after they had heard this story? Why, please your highness, they were in a great passion, and asked, who made that same goose a king! In answer to which, I too, in the anger which such a question created, cried,—By whom was this same peacock made a king? and, upon my saying this, they tried to kill me, and in return, I displayed no little valour.

An occasional dress to a man is as forgiveness and modesty to a woman. Courage when surrounded is like being captive amongst men endued with clemency.

The royal goose smiling at this, said,

A man who, having well compared his own strength or weakness with that of others, after all, doth not know the difference, is easily overcome by his enemies.

A fool is always discovered if he stayeth too long; like the ass dressed in a tiger's skin, from his voice,

पकः पृच्छति कथमेतत् । राजा कथयति चक्रि हर्षिण
नापुरे विलासो नाम रजकस्तस्य गर्दभेतिपाहनादुर्ब
लो मुमूर्षुरिवाभवत् तत्सेन रजकेनासौ व्याघ्रपर्मणा
प्रच्छाद्यारण्यसमीपे शस्यहेने नियुक्तः ततोदूरासमय
खोक्य व्याघ्रवुद्धा स्तेवपतयः सत्वरं पशायन्ते चरैकदा
केनापि अस्त्ररक्षकेन धूषरकम्बलाततनुचालेन धनुः
काण्डं सज्जीकृत्यानतकायेनेकान्तस्थितं त च दूरा
हृष्टा गर्दभः पुण्ड्राङ्गो यतोऽग्रस्यमहस्यातपशः
गर्दभीयमिति नत्वा उच्चैः शब्दं कुर्वाहसामिनुसूत
स धावितः ग्रस्यरक्षकेन गर्दभो चित्कारशब्दाद्विचि
त्याऽयमिति लीलयैव व्यापादितः । चतोऽहं इवीनि
सुचिरं हि चरमित्यमित्यादि । *

ଏକ ପୁଣ୍ୟକରିତେହେ ଏକି ପୁକାର ରାଜା କହିଅଛେ । ହଣ୍ଡ
ନାମଗରେ ବିଲାସ ନାମେ ରାଜକ ଥାକେ ତାହାର ଏକ ଗର୍ଭତ
ଅତିଶୟ ବହନ ପ୍ରୟୁକ୍ତ ଦୂର୍ବଳ ମୁମୂର୍ଖ ତୁମ୍ୟ ହଇଲ ଅନ୍ତର ସେଇ
ରାଜକ ଏ ଗାଧାକେ ବ୍ୟାୟୁଚର୍ଷେତେ ଆଶ୍ଚର୍ଯ୍ୟ କରିଯା । କାନମସମୀ
କେ ଶସ୍ୟ ମଧ୍ୟ ନିଯୁକ୍ତ କରିଲ ତାହାର ପର ଦୂରହିତେ ତାହାକେ
ଦେଖିଯା ବ୍ୟାୟୁ ବୁଝିତ କ୍ଷେତ୍ରପାଲକେରା ପଲାୟ । ଅନ୍ତର
ଏକ ଦିବସ କୋନ ଶାସ୍ୟପାଲକ ଈଷନ ପାଞ୍ଚୁବର୍ଗ କରିଲେତେ

श्रीग्राहाम करिया तीव्र धूक नज़ार करिया गङ्गुचि
श्रीरेते मिर्जेते थाकिल यथाभिनवित शस्याहारप्रदूष
जातवल पूष्टकलेवल से ह गर्भ ताहाके दूरहर्ते देखिया
गर्भी जान करिया उच्छेते शब्द करत ताहार नज़ुखे
थावल करिल । उद्दनस्त्र से शस्यमक्क गर्भ ए ही
चीकार शब्देते निष्ठर करिया अमायासेते मठ करिल
अतএব আমি বলি সুন্দরকপে পুত্রহর্তৃত ইত্যাদি ।

How was this? said the booby; and the royal goose related the following tale:

FABLE III.

AT Hastināpura there lived a certain fuller, whose name was Vilāsa. He had a jack ass who was grown exceedingly weak by carrying burdens too great for his strength, and, as it were, almost at the point of death. In this condition the fuller dressed him up in a tiger's skin, and let him loose in a field of corn; so that the people belonging to the field having observed him at a distance, ran away with the idea of its being a real tiger. After a while, however, a man whose business was to watch the field, having dressed himself in a kind of armour made of an ass's skin, and furnished himself with a bow and arrows, ventured to approach him; and the supposed tiger, who was now grown plump and fat, spying him at a little distance, and thinking it was a female of his own species, began to welcome her by setting up a loud braying, and immediately trotting up before her. But the man having discovered from his voice what he really was, the poor ass was soon overcome for his love. I say, therefore, *A fool is always discovered &c.*

दीर्घमुखो ब्रूते नन्तर्याहिमिहते अरे याप दुष्ट वकारासा
 कामूलो अरमसाकं सामिलमधिष्ठिष्ठि तद्व तन्त्रयनि
 दानीमित्युक्ता एवं मां एत्युभिर्द्वा एकोपाज्ञुः पश्च
 इ मूर्खं स उत्सर्व रात्रा सर्वथा सृदुक्तस्य रात्र्यापि
 कारोनाति यत् एकान्तस्तुः वरतत्त्वमपर्यं रथि
 तुमरणः स कर्पं पृथिवी गात्रि रात्र्यं वा नस्य किं किन्तु
 तथा कृपमस्तुकसेवा गदाजयमुपदिष्ठि गृहु।
 सेवित्योगदात्रः कामस्त्रायासमग्रितः। एवं देवात्
 यस्तु नाति रात्रा केवल विवार्यते ॥ अत्र ॥ दीन
 सेवा न कर्त्तव्या कर्त्तव्योगदात्रः परोपि गौणिकी
 इत्ते वाहवीयगिधीयते ॥

दीर्घमुख बलित्वेह ताहार परं पक्षिना कहिल अर्थे पाण
 मूर्ख वक आमारहिगेह छाने चल्लत आमारहिगेह आमिके
 निक्ता करितेहिम एই हेतुक तोमाके एवं कमा कमा
 दय ईहा कहिना सकले चक्करएक आमाके तासा।
 करिना कठ इहिना कहिल देख द्वे मूर्ख तोर गाला नैह इन्ह
 गर्भपुकारे मूर्ख ताहार गाजेयते अधिकार माई येहेतुक
 लितास्तु मूर्ख वास्तुक हस्ततमहित ओ थमके रक्षा करित्वे अस
 मर्थसे कि पुकारे पृथिवी शासन करिबेक ताहार गाजाई
 बाकिकिन्तु तुमि कृपमस्तुक एइहेतुक नैआनुग्रहके उपर्येक

कन्नितेह उम कल एव हास्ताते दूष दृक लोकग्रणेण पूष
केमना देवाः यहि कल ना थाके अवेहास्त्रा के बाब्रण कल
अपन चूमुख सेवा कर्तव्या यस्त्र महत्तेज्ञ आशुभूर्वै कर्तव्य के
नना शोषिकहत्तहित दूषके ओ लोकग्रणा मरिना वले ।

After that, said the booby, the birds called out to me, — Rascal! vile booby! Dost thou dare speak thus slightly of our sovereign? This is not to be suffered by us presently! And, saying this, they began to attack me with their bills, and to brave me in this manner.—Observe, thou stupid animal! thy goose is always a soft spiritless creature; although he is by no means so very mild in the government of his dominions; but he is incapable of possessing as much wealth as would lie in the palm of one's hand; how then shall he command the universe? As for thyself, thou art like an angry frog; but he is thy superior. Hear this:

A large tree, which yieldeth both fruit and shade, is highly to be esteemed; but if Providence, per chance, may have denied it fruit, by whom is its shade refused?

Court should not be paid to the indigent; but to him on whom there is great dependance. Even milk in the hand of a tavern keeper is called an intoxicating liquor.

नव्यय ॥ नहानकल्पां यागि निर्देवे तुहविकरः ।
 आपाराधेवमापेन नज्ज्ञरव दर्पये ॥ विशेषतः । अव
 देवेऽपि चिह्नः स्थानतिव्यते नराधिपे । अस्मिन्निष्ठपदेवेन
 ग्रामकाः सुषुप्तायते । यथोऽस्ति करमेतत् । पचिहः करय
 न्ति कराचिरपि । वर्णसु इष्टे भावात् बधार्जन्मज्जयूपा
 यूपयतिषाक नाय कोभ्युपायोऽग्राकं जीवनाय नाय
 तुहज्जन्मनां निष्ठज्जन्मत्यागं वदत्य निष्ठज्जन्मत्यागायावा
 न्मृतार्हारवे किं कूर्मः क्व यामः ततोऽस्तिराजोगानिदूर
 नवा निर्जर्णा फर्ह र्हितवान् ततोहिनेषु गहन्तु
 नमीरावस्तिरायादाहनिभिर्भूर्भिनाः । तुहयमकाः
 जननरं यित्रीमुखोनाम ग्रामकविनवासाय अनेव
 वज्जयूषेन पिण्डासाकुलितेन प्रत्यहमवावनय । ५५

अग्र आश्रुराश्रित नवकपुषुक इतिश्चेष्ट ए येवेन
 इर्पन्तेते कूर्त्ताके पाय एकप औरान महालोक ओ
 क्षुद्रेर आश्रुरेते तूर्त्ताके पाय । विशेषत अतिसर्व
 ग्राजाते हलोकिते ओ कार्या अस्त्र इन केन्द्रा शर्करेना
 चक्रमध्ये लोकितारा नुथेते आहे । आमि कहिलाम
 ए कि पुकार परिका कहिल । कोन समर वर्षाकाळे अना
 शृंठिहेतुक तृकातूर अग्रवृत्त दूरपतिके कहिल हे पुकू
 आमारहिमेर जीवमेर निमित्ते कि उपाय कूसु अस्त्रहि
 गेव अज्जन तान नाई आमरा अवगाहनहानेर अताव

पुरुष मृत्युवर म्याय आहि कि करिव कोणा याव भाहारपान
गजराज गिंगा समीपे एक भाल अलाशव देखिल। अनुसन्ध
किहू दिल गेले परे सेही सर्रोबर समीपहितकू दुश्शके
वा हस्तिपदाघातकारा चूर्ण हईल शिळीमुख मामे शशक भाव
मा करिल तृकात्त एই हस्तियुध पुत्त्यह एही इाने आसिवेक।

Even the greatest are reduced to littleness, and those
of abundant qualities to insignificance, by the properties
of that by which they are opposed; like the royal ele-
phant in the mirror.

Besides,

*Great things may be effected by wise counsel, when a
sovereign enemy may be too powerful. Certain rabbits
were enabled to live in comfort, through the policy of
one of their brethren.*

I asked them how this was? And the birds related as follows:

FABLE IV.

ONCE upon a time, for want of rain in due season, a troop of elephants being greatly distressed for water, addressed their chief in these words:— What resource have we, except in that hollow sinking ground inhabited by those little animals! but deprived of that too, whither, Sir, blinded as it were, shall we go? What shall we do? Upon hearing their complaints, their chief, after travelling with them a great way, discovered a fountain of clear water. But as many rabbits who happened to be in their burrows were crushed to death under the feet of so many elephants trampling over their warren; at length, one of them, who was called Sili-Makha, reflected in this manner:—This troop of elephants, oppressed with thirst, will be coming here every day to drink,

अतोविविक्षयस्त्वकुलं । ततो विजयोनाम इष्टशको
इवदत् मा विधीदत् मयाच प्रताकारः कर्तव्यः ततोस्त्रा
प्रतिज्ञाय चलितः गच्छता च मेनासोचित कर्त्तव्यं गच्छयूज
समीपे स्थिता वक्ष्यत्वं । अतः । स्यूग्मपि नजोहन्ति विभ्र
म्पि भुजङ्गमः पलायन्पि भूपासः प्रहसन्पि दुर्ज्जनः ॥
अतोह पर्वतशिखरमाहस्य यूधनावं संवादयानि तथा
नुष्ठिते यूधनावत्तदा च कर्त्तव्यं कुरुतः समाधानः स चूते
शकोह भगवता अन्देष्व भवदन्तिकं प्रेषितः यूधपति
राह कार्यमुच्यता । विजयोब्रूते । उद्यतेष्वपि शखेषु
दूतोवदनि नान्यथा । एवैवावध्यभावेन यथादेष्य हि
वाचकः । तदस्तदाग्न्याद अवीमि शृणु यदेते अन्दसरो
रक्षकाः अग्नकालया लिःमारितास्त्रादनुचितं कृत ।

अतएव आमादेव अल मठे हैं बैक । तदनुसृत विजय
मामे बृक शशक बलिल विषय है ओ ना । इहाते आमि
प्रतिकार करिब ताहार पर फुतिज्ञा करिया चलिल गमन
करत ने आलोचना करिल हस्तियूथ मर्मिधाने थाकिया कि
पुकारे बलिब घेहेतुक हस्ती स्पर्शकरत नष्ट करने मर्प
घुण करत नष्ट करने राजा पलायन करत नष्ट करने हर्ज्जम
हासा करत नष्ट करने अतएव पर्वत शिखरे आरोहण करिया
मायूथपतिके कहि ताहा करिले यूथपति कहिल के तूमि
कोथा हैते आईया । ने बलिल आमि शशक डगराल

चम्द्रु आपनकारि निकटे प्रेरण करियाहेन युथनाथ कहिल
कार्य कह बिजय बलितेहे शत्रु उप्रित हईले ओ दूत अन्
दा कहे न। येहेतुक दूत अवध्यतावेते सर्वदाहि यथार्थे
बक्षा हय सेहेतुक आमि तांहार आज्ञाते बलि शुन ये
एहे चम्द्रु सर्वोबरेव रक्षक शशकेऱा तोमाकर्त्तुक दूरीकृत
हईयाहे ताहा अनुचित करियाह ।

and, at length, our whole race will be destroyed ! But an old buck, whose name was Vijaya, said to him,— Brother, don't be uneasy; for I am going to prevent what thou dreadest. Saying which, he set off to try how he could oppose them; but as he went along, he began to consider how he should approach so formidable a troop; for, observed he, they say,

An elephant killeth even by touching, a serpent even by smelling, a king even by ruling, and a wicked man by laughing at one.

Wherefore, I will mount the summit of a rock to address the head of the troop. This being put in execution accordingly, the chief elephant asked him who he was, and whence he came. I am, replied he, an ambassador sent here by the god Chandra. Declare the purport of thy commission, said the elephant. Sir, replied the rabbit, as

Ambassadors, even when the weapons of war are lifted up, speak not otherwise than for the benefit of their state; and although they speak boldly according as it is their advantage, they are not to be put to death.

Then I will declare what are the commands of the god Chandra. He bade me say, that in driving away, and destroying the rabbits who are appointed to that Deity, you have done ill;

ने अग्रकांचिरमज्ञाकं रघुताः अतएव मे यशाह्वानि
असिद्धिः एवमुक्तवनि दूते यूष्मतिर्भवादिहनाऽह प्रसि
पेति इदमज्ञानतः क्षतं पुनर्न कर्त्तव्ये दूतउवाच यद्येष
तद्य सरयि कोपात् कल्यमानं भगवन्ते यशाह्व प्रत्यय
असाध एव ततोरात्रै यूष्मतिं गीता यस्ते उपर्यु
पन्द्रविम्बं दर्शयित्वा यूष्मतिः प्रसाम जारितः उक्तम
तेज देव अज्ञानादनेनापराप्तः क्षतस्तः क्षम्यतां नैव
पारान्तरं विधास्यते इत्युक्ता प्रस्यापितः अतोऽह ग्रन्थी
ति अपदेशेषि सिद्धिः स्वादिति । ततोमयोऽन्ते उपर्यु
त्प्रभूराग्रहसुः महाप्रतापेऽनिस्तर्णः नैवोपयणादि
प्रभुत्वं तत्त्वं युज्यते किं पुनादात्यग्निति । *—*—*

ने शेषकेरा बहुकाल आमादिग्रन्थकित अतएव आमान्न
दाम शेषाक एहे पुस्तिक आहे । एहे पुकाऱ्ये मूळ कहिले
परे यूथवानी भयलेते इहा कहिल अवधान करा अज्ञान
प्रयुक्त इहा करियाहि पूनर्वान करिव ना मूळ बगिल याहि एहे
कठ तबे एहे सरोबररे कोपेते कल्पित कलेवर तपे
दान् शेषाकके पुण्याम करिया पुस्तक करिया गमन करा । अन
त्यर रात्रिते यूथगतिके लाईया जलेते ठळम चम्मुमुल
देखाईया यूथवानिके पुण्याम कराईल आरोग्ये कहिल हे
चम्मु अज्ञान प्रयुक्त इनिअपराध करियाहेतु ताहा कमा करा

वामांकर एवं कलिदेव ना ईहा कहिया पुरान कर्माईन। अ-
त एव आमि बलि अतिसमर्थ ग्राजाते ईत्यादि ताहार पर
आमि कहिलाम सेइमहापुतापाम अतिसमर्थ आमादेव रामी
ग्राजहन्स ताहाते लिभुवनेन कठूर्क उचित हम्म ग्राहय कि ।

for, said he, they are my guards, and it is notorious that the figure of a rabbit is my emblem.

The head elephant, upon hearing this being greatly alarmed, declared that they had offended through ignorance, and would never go to the fountain again. If this be your resolution, said the ambassador, go this once, and make your submissions before the Deity himself, whom you will see in the fountain, quite agitated with anger; and when you have pacified him, you may depart.—Accordingly, as soon as it was night, the ambassador Vijaya having conducted the chief of the elephants to the fountain, there shewed him the image of the moon, trembling, as it were, upon the smooth surface of the water; and when he had made him bow down to it, in token of submission, he said,—Please your divinity! What hath been done having been done through ignorance, I pray thee pardon them! and upon saying this, he caused the elephant to depart. I repeat therefore, *Great things may be effected &c.*

After that, continued the booby, I ventured to say, that our king too was powerful and valiant, and that he was worthy to be the master of the three worlds;

यदाह तेः परिगिर्दुर्द कवमनमद्भूमि चरणि इत्यगि
षाय राज्ञस्त्रिवर्णस्य समीपं नोतः ततोराज्ञः प्रेरामां
अदर्श्यं तेः प्रलभ्य उक्तं देवं अवधीर्यतां । एष दुष्टोपकः
परमादेशे चरणपि देवपादानविच्छिपति । राजा ह
कोऽयं कुतः समायातः । ते जचुर्हिरत्यनर्भनास्त्रो राज
संसानुचरः कर्पूरदीपादागतः । यदाह मध्येष नवि
हा शुद्धकस्त्र मुख्योगतीति नयोनां सर्वशास्त्रार्थं
पारगः सर्वश्चो नाम घक्षवाकः । मध्येषूते युज्यते लदेश
आऽस्ते ॥ यतः ॥ लदेशजं कुलाचारं विशुद्धस्त्र वाग्निं
मवज्ञनयस्तिनं अभिधारविवर्जितम् । यदीत्यव
दारज्ञं नौला ख्यातं विष्वितं अर्वस्त्रोपादकपैष विद
आनन्दिणं रूपः ॥ यदान्तरे शुक्लोक्तं देवं कर्पूरदी
पादयोक्तुदीपाजम्बुदीपान्तर्गताएव । ००००

उथन अर्थे दृष्टे तूटे आमारमदेव शानेते चरितेहिस ईश
कहिया पक्किरा आमाके चित्रबर्णेर सम्प्रिधामे नहिया गेल
उम्मन्त्रम राजार अग्नेतेआमाकेदेखाहिया ताहारा पुणाम
करिया कहिल हे महाराज अवधान कक्षन एই दृष्टे बक ये
अमारमदेव देशे चरत ओ महाराजेव चरणेव निमा करो ।
जाजा कहिल के ए कोथ । हठेते आसियाहे ताहारा कहिल
हिरण्यगत नामे राजक्षेत्रेर अनुचर कर्पुर धीप हठेते
आसियाहे । अनुक्त्र गृथु शत्रिकहूक आमि जिजागित हई

माम सेथामेपुधाम मन्त्रीके आमि कहिलाम नकल शाकार्ब
वेस्ता नर्जल मामे चक्रवाक । गृथु वर्णितेहे उपयुक्त वटे
ए व्यक्तिरहेशज्जात येहेतुक निष्ठुदेश जात अलाचार्यवेस्ता
उत्कोचधना ग्राहक पवित्र मन्त्रज्ञाता व्यसनर्वहित व्यक्तिचार
दोषेते इहित व्यवहारित उत्तम वंशज्ञात खात पण्डित
थलेन्न उत्कोचक एतादृश व्यक्तिके राजा मन्त्रि करिबेक ।
इत्यावसरे शुक कहिल हे राजाधिराज कपुर्वर्धीपगुड्डि
कूदुषीप अस्तुषीपेर मध्ये हे ।

upon which they laid hold of me with their beaks; and, asking me what business I had in their country, they carried me before their chief Chitra-varna; and when they had shewed me to him, bowing to their king, they said,—Please your highness, let this guilty booby be confined; for he dares, even whilst he is travelling in our land, to treat with contempt your royal feet! The king, in anger, demanded to know whence I came; and they informed him, that I was the servant of the goose Hiranya-garbha, and that I came from Karpura-dwipa.—After that, the minister, who was a vulture, asked me who was the prime minister in this country, and I told him, a Chakra-vāka whose name was Know-all. You esteem him, replied the vulture, because he is your countryman; they say, indeed,

A king should engage for his minister one who is a native of his own country; pure in all his ways, and cleanly in his dress; not one who is an outcast, addicted to idle pleasures, or too fond of women; but one of good repute, who is well versed in the rules of disputation, is of firm mind, and expert in raising a revenue.

A parrot next spoke, and observed, that as Karpura-dwipa was comprehended in Jambu-dwipa,

तथापि देवपादानामेवाधिष्ठयं ततोराज्ञाप्युक्तं एवगेवा
यतः ॥ राजा मनः शिशुसौकर्ये प्रमादो अनर्थितः ।
अप्राप्यमभिवाच्छन्ति किं पुनर्सीध्यते यिधन् ॥ ततोमयोऽस्म
यदि बचनमामेषैवाधिष्ठयं विद्यति तदा अनुदीपेय
स्त्रीप्रभोर्दिरस्यर्थस्य साम्यमस्ति । युक्तोऽनुते कषमन
निर्णयः मयोऽस्म उंचामएव । राज्ञा विहस्योऽस्म लक्षण
मिमं गता सज्जीकुरु । तदा मयोऽस्म लदूतोपि अस्याप्य
तां । राजोपाच । कःप्रयासति दौत्येन यतएव मूलो
दूतः कार्यः । भक्तोगुणी गुचिर्देशः प्रवत्तोपायसनी जनी ॥
आकृष्टः परमर्ज्जोदूतः एतत् प्रतिभाववान् ॥ अभ्योपद
ति सन्त्वेषदूतावशः किन्तु आकृष्टवर्णकर्मणः ॥ ३०

ताहाते ओ महाराजेन चलेन ग्रुहूष ताहार पर झाँज
कड़क ओ कथित हैल एहे बठे येहेतुक झाजा ओ महिला
पानादि प्रयुक्त मन ओ बालक ओ अविवेचक ओ थमपर्वित
ईहाजा दूस्तापा बहुके ओ अडिलार करो याहा प्रापा हज
ताहार करो कि । तरनस्त्र आमि कहिलान यहि बाक्यना
ब्रेतेहै आमिरसिलि हज जबे जनु दीपेते ओ आमादेन
आमि हिन्दपर्वतेर प्रुहूष अहे उक बलित्तेहै ईहाते
कि निश्चत्र आमि कहिलाम यूहै । झाजा हान्य कमिला कहि
ज्ञेन आग्न ग्रुहूके मिला प्रुहूष करु तथन आमि कहिलाम

आपले दूऱ्के ओ पाठाव ! इत्ता बलिलेन मोत्यकर्जेते
के शाईवे घेहेतुक एहि पुकार दूऱ्क कर्तव्य अनुग्रह ओ
शृणवाम् ओ पवित्र ओ निपूण एवं वडा व्यामळहित ओ
क्रमायस्तु पारमर्थबेस्ता अनुभवारां काय्यबोका एतादृश
लोक दूऱ्क हस्त ! गृध्र बलितेहे अनेक दूऱ्क आहे किंतु
त्राक्षण्टि कर्तव्य घेहेतुक !

the authority of his Majesty's feet certainly extended over that country also; to which the king of the birds replied,—Thus it is !

Sovereigns, the libidinous, and children, with madmen, and such as are made vain by riches, are over anxious for what is not attainable, and how much more so for what is to be procured !

Upon this, I said,—If dominion were obtained by words only, then might all Jambu-dwipa be subject to my king. Let it be declared how, said the parrot, and where he will give proofs of it! And I replied,—In battle! At this their king laughing, said,—Go to thy master, and tell him to make preparations for it. Send thy own ambassador, said I. Who shall go? asked the king; for an embassy such a person is required as is described in these lines:

An ambassador should be a trusty servant, endued with good qualifications, pure in his principles, clever, agreeable, unaddicted to fruitless pleasures, patient, and, with all, a Brāhmaṇ who is well acquainted with the moral and religious customs of strangers, and the nature of opposition.

Although there are many such to be found, here exclaimed the vulture, still a Brāhmaṇ is to be preferred; for,

वस्तुमाप्यवादं कुरुते पल्कः सम्भिर्मा नाभिवाच्छन्निकादि
मा कालकूटस्य मापेतीच्चरसङ्गमात् ॥ राजाहतमः शुक्र
एव ग्रन्थनु शुक्रस्वमेयानेन सह फला असादमित्यवित्त
द्वृहि । शुक्रोद्भूते घवास्त्रापयति देवः किञ्च्चित्यं दुर्ब्जनो
पक्षस्तरनेन सह न गच्छामि ॥ तथा चोक्तं ॥ एवः
करोति दुर्दिं नूनं फलति साधुषु । दग्धाननोहरेत्
स्त्रीतां वग्नेन स्यान्नहोदधेः ॥ अपरात् ॥ न स्थानश्चन
गन्तव्यं दुर्ब्जनेन समं कृचित् । काकसङ्गाद्भूतांसंस्थिति
हुन् न गच्छंस्य वर्णकः ॥ राजेयात् । कृपमेतत् । शुक्रः कृप
यति अस्त्रुज्जयिभीवर्जप्रान्तरे प्रस्तरेः तत्र हंसकाको
गिवस्तः कदाचित् धीम्पसमये परिचान्तः कृचित्
पचिकात् तदत्तसे धनुः काष्ठं परिधाप सुप्तः । ◎

दामिनि पुनर्वठाकेरै कर्त्रे ऐश्वर्याके अडिलाव कर्त्रे नावेन
य शिवेन्न कठे जघकाळ कूटेन्न रूक्षवर्गयाम्बनाअर्थात् दामिनि
शुक्रवर्गले अर्या शुभ्रम कर्नेना । ग्राजा कहिलेन लेरै हेत्तुक
तुकहै प्रमन ककन हे शुक तुमिहै ईहात्र नहित गम्म करिया
आमादेन बाहित वज शुक बलित्तेहे महाराज ये शुकां
आजा कर्नेन किन्तु ऐ वक दुर्जन एहेत्तुक ईहात्र नहित
गम्म करिब मा ताहा पणितकर्त्तुक उक्तु आहे खज लोक
शुकर्त्त कर्ने नज्जमेते अवश्य कम्ले ग्रावण शीताके हळै
करिल गम्मद्देव वजून दैश अप्रत दूष्ट लोक्ने नहित

थाकिबेना गमन ओ करिबे ना केनना काक समतिव्याहारे
हंस थाकत एवं वर्तक गमन करत मठ हइल । नाहा
बलिलेन इहा कि कग शुक कहित्तेहे । उज्ज्यवलिन पथेर
मध्ये एक पाकूत शृङ्ख थाके ताहाते हंस आर काक
वास करे ग्रीष्म कालेते एक दिन कोन पथिक शुआत हई
झा तकतलेते थनु ओ शर राधिरा मिनु प्रेस ।

He acteth according to the pleasure of his employer;
he seeketh not wealth; even by the company of Shiva,
the black hue of the venom is not to be removed.

This being the case, let the parrot, said the king,
along with this person; and, upon thy arrival, make
known our will. It shall be according to your highness's
commands, replied the parrot; but this booby is a vile
animal, and I am not used to go anywhere with a person
of bad character. They say,

A villain is sure to commit some evil action, and he
succeedeth amongst good men. Sītā was seized by Rā-
vana. The ocean may have bonds.

*It is not proper either to stay, or to go anywhere,
along with an evil-disposed person. A goose suffered for
staying with a crow, and a Varttaka (Quail) for
going with him.*

How was this? demanded the king; and the parrot re-
counted the following story:

FABLE V.

ON a private road in Ujjayini there was a large pip-
pala tree, where lived together a goose and a crow. Once
upon a time in the cold season, a traveller came there,
and having placed his bow and his arrows safe away
under the tree, he went to sleep.

तत्र वायामीरे तम्भुवाने रथभाष्या अपर्णा ततो
 सूर्यनेऽसा तम्भुवा आप्तवलोक्त तदुच्चल्यतेन इसेन
 लग्नया पत्ता प्रसार्य पुनर्जान्मुखे अहाया कृता ततो
 निर्भरगिद्वादुलिना तेन मुख्यादानं कृते वाय सुषुन
 एविष्णुः लग्नावदैर्ज्ञन्येन य काकसास्य मुखे पुरीषोत्
 त्तर्ग्नि लग्ना यज्ञाधितः ततोयावदसौ पान्त्र उत्पाय अर्जु
 निरीष्टे तावल्लेनावलोक्तोऽह्यः काष्ठेन इतोयाव
 दितः । वर्तकक्षयामयि काययामि एकदा भगवतोप
 दर्शक याचाप्रसङ्गेन सर्वे पवित्रः समुद्भवीरं कामा
 ततः काकेन यह वर्तकवलिनः वाय नोयासास्य यज्ञतो
 इधिभाष्यादारं वारं तेन काकेन इधि लायते ततोयाव
 दसौ इधिभाष्टं भूमी निधाय अर्जुनवलोक्ते ताव
 लीन काकवर्तकी हठा । * * * * *

ताहाते किंचित् कालेन पर ताहार नूर्खरहिते दृक्कर्त्ता
 गेत । तदमस्त्रम् सूर्यकिरणव्याप्त ताहार नूर्ख देखिया ए
 शृक्षित ह्यम् दग्धाहेत्तुक पक्षवय विस्तार करिया पूर्वीय
 ताहार नूर्खेते हाया करिय ताहार पर ले अतिश्रम शिरा
 गेत नूर्खेते नूर्ख व्याहान करिय अनस्त्र व्यताव दूर्जिता
 हेत्तुक परमसूर्यासहमशील ए काक ताहार नूर्खेते विठा तापि
 करिया पलाईल तৎपरे वर्थन ए परिक उठिया उक्षेते
 अवलोकन करिय वर्थन तৎकर्त्तुक ले ह्यम् निश्चिकित

हैन्द्रा बाणकर्त्तक वज्र हैन्द्रा विनाशित हैन्द्र वर्तकेर कथा
उक्ति। एकदिवस उग्रवाम् गकड़ेर यादागुम्बदेते नकल
पक्षिन्ना नमू दु तीम्बे गेल उद्दमस्त्र काकेम्भ जरेते वर्तक
चलिल। ताहार पन्न वाईतेहिल रे पोप ताहार दधि ताण
हैतेपूमः१ से१ काक दधि खाईते लापिलाअनस्त्र वर्तम
वे पोपाल दधिताणके डूमिते लापिला उद्दृते मिलीक्ष्य
करिल उधम ताहाकर्त्तक काक ओ वर्तक अबलोकित हैन्द्र

A few minutes after, the shade of the tree passed away from his face, and presently it was covered by the scorching rays of the sun; upon seeing which, the goose, who was in the tree, expanded his wings, and again a shadow was formed as before. A little while after, in the enjoyment of a sound nap, the man happening to open his mouth, the crow dropped his excrement into it, and flew out of the way. But the man waking, and seeing the goose upon the tree, concluded that it was he; so, being in a passion, he took his bow, and with an arrow drawn home to his ear, shot him dead upon the spot. I say, therefore, *It is not proper to stay, go.* I will now relate the history of the Varttaka, continued the parrot.

FABLE VI.

ONCE upon a time all the birds of the air went in a body upon a pilgrimage to the sea side in honour of Garuda; and amongst the rest, the crow went accompanied by a Varttaka. As they flew along, the crow repeatedly stole and ate of some curds out of a pot which a farmer was carrying upon his head; but as soon as the man put the pot upon the ground, and saw the crow and the Varttaka together in the air,

सत्त्वेन सेदितः काकः पश्चापितः वर्णकः समावे
निरपराधेभवन्ति सेन प्राप्तो यापादितः अतो ह
प्रवीणि न स्यातयं न गन्तव्यमित्यादि । ततो नयेत्तु
सातः शुक किमेव प्रवीषि मां प्रति यथा शीतहेषस्या
भवान्पि । शुकेनोत्तं यज्ञेत्वा ॥ किंच ॥ दूर्जनेऽन्यजा
ग्नानि शब्दानि प्रियात्यन्य । अकाशाकुमुकानीव भवेत्
सज्जनयन्ति हि ॥ दूर्जनलय भवतो याक्षादेव छान्ति
एव नयेभूयास्योर्बियहे गवाद्यनमेव निरान्ति । पश्च ।
अत्यर्थेषि कृते दोषे सूर्णः आन्तेन तुच्छति । रथकारोनि
जां भाष्यां वजारा श्रिष्टा करोत् ॥ राज्ञोत्तं कृष्णे
नाम । शुकः कवयति अस्ति यैव नवीनकरे गम्भूमिति
र्नाम रथकारः वस्तु लभाष्यां वन्धकों जालाति आरेषु
वस्तु लभतु नैकस्याने वर्षति । * * * * *

तदनन्तरे ताहाकर्तृक दूरीकृत हैज्ञा काक गजाइल
मिरगराधी बतावतो मन्त्रगति ताहा कर्तृक प्राप्त
हैज्ञा व्यापादित हैल । एই निमित्ते आमि बलि
शुष्ठुलोकेन सहित थाकिबे ना इत्यादि । ताहार गज
आमि बलिलाम त्रुता एक ए कि बलिज्जेहे आमाज्ज
प्रुति श्रीष्ट महाराज बे कल आপनि ओसे कल एक
कहिल एই बटे किञ्चु दूर्जनकर्तृक प्रिय अर्थ नम्रतकथित
हैले ओ अकाल पूलोर न्याय तर जमान आपनकार

बचमेत्तेह दूर्जनस्य अवगत करिष्याहे वे एह मृत्युं राजा र
संग्रामेते आपनकाऱ्ह बाक्यहे काल्पन देख जाकाए
अपनाथ करिले ओ मूर्ख साज्जनाते तूष्ट इय केमना उपन
तिर सहित आपन जायाके रथकाऱ्ह मत्केते करिष्या
हिल । राजा जिज्ञासिले ए कि पुकाऱ्ह उक बलितेहे ।
बोवनशीमग्रे मज्जमधि नामे रथकाऱ्ह थाके ने आपन
गड्ढीके दूष्टरिष्या करिष्या जाने किस्त उपनतिर सहित
एकहाने निरचक्षुते कथन देखे ना ।

the former, being guilty, flew out of the way: but the latter, being but slow of flight, was caught and instantly killed. I say, therefore,—*It is not proper either to stay, or to go &c.*

I then said,—Brother parrot, what is the reason thou raillest thus against me? I esteem thee, nevertheless, as the feet of his highness! Be it so, replied the parrot; but,

When sincere and beloved friends are courted by those of bad character, it createth in me as much dread, as the sight of flowers out of season.

Thy being a rascal is made evident to me from thy conversation; for if there should be any falling out between our two masters, thy tongue will be the cause,

Observe:

A fool will rejoice and be happy, even when offences are committed before his eyes. A certain wheelwright put his own wife with her gallant upon his head.

How was that? said the king; and the parrot related the following story:

FABLE VII.

IN Sri-nagara there lived a wheelwright, whose name was Dull-wit; who, though he believed his wife was false to his bed, had never, with his own eyes, seen her with her gallant.

तोऽयै रवकारोऽग्न्य यानि गच्छापीदुल्ला
चितः किष्टरु कला पुनराग्न्य पर्यहे रम्भे
निभूतं स्थितः अब रवकारोऽग्न्यान्तरं यत्तद्युपज्ञान
विचाकः ए जारः यम्भाकालैश्वागतः पसान्तेन
यानि तस्मां पर्यहे कीडनी पर्यहतस्थितस्य भर्तुः
किष्टिद्वालभान् लाग्निं गायाविनमिति विज्ञाप
विषयाभवत् ततो जारेषोऽकं किमिति अग्नय गया कह
निर्भरं य रम्भे विज्ञितेव प्रगिभासि गे त्वं । गयेत्वं
अग्निभिज्ञासौ नम श्रावेषरोषेन यद्याकौमारं तस्मै
सोऽवयग्न्यान्तरं यतः तेन विळा सकलघनपूर्वे ऽपि याने
आं प्रति अरण्यम् भावि किं यावि दद यद्याले किं
वादितवाम् कर्त्त वा प्रमुखः इत्यज्ञानूर्ध्वं विदीर्घते ।

ताहार पर ऐ रथकार आवि अग्नि गुमे भम्भ करि ईहा कहि
जा चलिल किहू दूर्मिलापूर्वक्ष्यासिला पर्यक्तले मिलगूहे
पुक्षम हईला थाकिल । अमन्त्र रथकार गुमान्तरे मिलाहे
ईहाते सेहै जार जात पुक्षम हईला साम्भकालेते आईल
अमन्त्र ताहार जहित सेहै खट्टाते कीडा करत पर्यक्त
उलहित बाविल किखि अहम्पर्शेते बाविके कण्ठी
आविला विषया हईल ताहार पर उपगति कहिल केस
त्रुमि अहा आवार जहित गाँठमध्ये करितेह वा तुमि
आवार वर्ते विजितार व्याय पुक्षिला पाईतेह ।

मे कहिं ओ हे मुर्ख से आमार प्राणमाथ धारा न लहित
आमार बाल्यावधि बहुता तिथि आजि प्रामाण्डले पिजा
हेन ठाहारवातिरेके समडमनुष्येते ग्राम पूर्वांकिले
ओ आमार पुति कामनडूला पुकाल पाइतेहे कि हईबे
तिनि पान्हामे कि उक्त कमिलाहेस कि पुकारे वा श्रम
करितेहेस एই लिखिते आमार अस्त्र विदीर्घ हईतेहे !

So he pretended that he was going out of town, but after he had gone a little way, he returned home, and privately hid himself under the bed. In the mean time, the gallant, supposing the wheelwright was actually gone out of town, made his appearance; and, soon after, the wife retired with her lover to the same bed; where they began to converse without restraint. But just now, from the feel of something touching the under part of the bed, she concluded that her husband was beneath, and so was a little disconcerted; upon which her gallant said,—What is the reason thou dost not enjoy the present moment free from care? Thou appearest as if thou wert alarmed at something! Alas! replied the artful woman, he who is the lord of my life is gone abroad to-day; wherefore the city, though ever so full of inhabitants, to me appeareth a mere desert! What is to be done! What has he eaten in a foreign place, and how is he now sleeping! Oh! How my heart throbs for these things!

आरोद्भूते तव किमेवं स्तेहभूमीरथकारो वन्धकापहन्ते
वर्दर किमदसि। इषु । पहथाल्ययि था श्रोक्ता हठाया
ओधचलुया। सुप्रसन्नमुखो भर्तुः सा नारी धर्मभाविनी।।
परस्त ॥ नगरस्योवनस्योया पापेवा यदि था शुचिः ।
यासां स्त्रीणां प्रियोभर्ता तासां स्त्रोकामहोदयाः ॥
अन्यज्ञाभर्ता हि परमं नार्याभूपलं भूपलैर्विना। एषा
विरहिता तेन श्रोभनायि न श्रोभना। अंजारः पापमति
भेनोल्लास्यात् पुष्टतामूलासहशः कदाचित् सेव्यसे कदा
चिन्न सेव्यसे च सप्त स्तानी गां विक्षेतुं देवेश्यो आज्ञाये
भेषपि दातुमीन्दरः किं बज्जना तस्मिन् जीवति श्रीबामि
नमरये आनुमरणं करिष्यामि इति प्रतिज्ञा वर्तते ॥

जार कहितेहे तोनार कि ऐ पुकार श्रेष्ठान रथकरि ॥
बरकी बगिज अरे बर्दर कि बगितेहिन सुन बामिकत्तृक
ये जी निटूरवाक्य ओ कथित हय ओ कोपचल्तुते दृष्ट हय
से शुपुसम्मूथी जी भर्तार धर्मतागिनी हय । अपर नगरहै
वा हटक बनहै वा हटक अपविन्दहै वा हटक पविन्दहै
हटक बामिये श्रीलोकेरदिगेर प्रिय हय सेह श्रीलोकेर
दिगेर उत्तम बग्हय । अपर नानी जनेर अलकारिबातिरे
के ओ बामी उत्तम अलकार उत्तृकत्तृक बिलहिताये नानी

ले शोषिता हईया ओ शोषिता नय ! तूमि उपपतिपाप
मतिअस्त्रः करणेर चांकल्य प्रवृत्तः पुलतास्तुलेर न्याय कहा
चिं सेब्य हंडकदाचिं सेब्य मा हंडातिनि भर्ता आमार
विक्रय करितेओ देवताके ओ ब्राह्मणके दिते प्रभु हन कि
विस्तार कहिब तिनि बांचिले बांचि ताहार मरण हईले
अनुमरण करिब एই प्रतिज्ञा आहे ॥

Then is thy wheelwright, said the gallant, a subject
worthy of all this tenderness? he who calls thee whore,
and strumpet? Villain! exclaimed she, what is this thou
sayest? Hear me!

She is a virtuous woman, who, when spoken harshly
to, and viewed with angry eyes, appeareth before her
husband with a mild and placid countenance.

The regions of eternal happiness are provided for those
women, who love their husbands the same in a wilder-
ness, as in a city; be he a saint, or be he a sinner.

A husband is a woman's first ornament, although him-
self be unadorned; but when she is without one, be she
ornamented, she is not adorned.

Thou art very fine, to be sure, and hast the appearance
of a figure made up of garlands and flowers, Pray do
people ever worship thee? My husband, if he chooses,
can sell me to the gods, or give me to the Brāhmans;
but what of that?

I live in him living, and in him, my beloved, will I
live when dead; for upon his death, to die after him is
my firm resolve.

पतः ॥ निर्बः कोर्वद्वयोदी च आगि लीगागि
गानवे । तापन् आसि वसेत् सर्वे भर्तारं याऽग्नश्चति ॥
यत्यथा याजयाहो यथा आसि वसादुद्वरते विषान् ।
तद्वर्णारमादाय सर्वलोके महीयते ॥ अपरह ॥
किंतो परिष्वज्य विषेतने पति । प्रिया हि या मुखति
हेत्याक्षणः। क्षवापि पात्र शतसंख्यगच्छै पति ऋषीवा
धुरलोकमाग्नुयात्॥ इतत् सर्वे सुखा ए रघुवारोऽप्यहत्
प्रत्येऽहं यस्येष्टी प्रियवादिभी सागिष्ठससा भाष्येति
गनसि निधाय तां एहां खोपुरपयहितां मूर्द्धि कला
पानन्दं नगर्न यतोऽहं ब्रह्मीभि प्रत्यक्षेपि कर्ते दोषह
त्यादि । ततोऽहं तेज राज्ञा यथा अवहारं संपूर्य प्रस्ता
पिगः शुक्रोपि यम पदादानश्चाक्षो इतत् सर्वं परि
श्चाय यथा कर्त्तव्यमनुष्मीयतां । *—*—*—*

येहेतुक अनुवाशनीर्ले सार्वतिनि कोठि लोनलाठ्ये
बे श्री बामिर शहित सहमत्यन कर्ने बे श्री डाबड्काल
खर्गेते बास कर्ने । एवं साल्पुक्तिया येमनि गर्व हैरेषे
नर्गके उकार कर्ने सेहैकपि पत्तिके उकार करिन्ना जाइना
लपर्वेते थाय । अगर बे पुर्नाङ्गी छिताते मृत पत्तिके आगि
जन करिन्ना आपनार शरीरके त्याग कर्ने शतमात्र्याओ पाप
करिन्ना ऐ श्री बामिके गुह्य करिन्ना देवलोके गमन कर्ने ।
ऐ सकल शुनिन्ना ग्रन्थकार बणिन आगि थम्य थाहारा एता

दृशा प्रियताविनी आविष्करणा पर्ती ईरा अठकरणे क
निमादी पूर्व नहिं सेहे खट्टाके मस्तके कविमा आठु
देहे दृष्ट रुपिल । एहे निमित्ते आमि बलि जाकांड
अपराध करिले ईत्यादि । भाहार पर सेहे नाहा व्याद
हास्यासूनामे आवाके नाम करिमा विहार करिलेन तक
ও आमार पंचांग आगितेहे एहे जकड आमिमा याहा
कर्तव्य भाहा अनुसरान कर ।

For,

The woman who followeth her husband may remain in
heaven for a million and a half of years, or for as many
as there are hairs upon the body.

As the snake-catcher by force draweth up the serpent
from its hole; so, having taken her husband, she is to
be raised into heaven.

Him should she attend whilst living, and him should
she sleep with when dead, to whom her father may have
given her, or her brother according to her father's will.

The foolish wheelwright, upon hearing all these fine
speeches, said to himself,—O what a lucky fellow I am,
to possess a wife who can speak of me with such tender
love and affection! and, saying this, he rose with the
bed and its contents, and began to dance for joy. I re-
peat therefore,—A fool &c.

After this, continued the booby, as soon as the king
had paid me the usual compliments, I was dismissed,
and the parrot is coming behind. And now that I have
apprized your highness of all this, let that which is most
proper be pursued.

पश्चात्कोपिंहसाह देव यकेन गायदेयामारणिः
कथा यथागति राजकार्यगम्भुष्टिमं किन्तु देवसगायर
वमूर्खाणां ॥ यतः ॥ शत् दयानि विषदेदिति विश्वस
कुमते । विना हेतुमपि इदमेतन्मूर्खस्य लक्षणाः । राजाह
किमतीतेपास्तमनेन प्रसुतमनुसन्धीयतां । चक्रोद्रूते
देव विजने ब्रह्मीमि ॥ यतः ॥ पर्वाकारप्रतिष्ठानैर्यवत्ता
विकारतः । अप्युहन्ति ममोषीराजासाहस्रिं गवयेन ॥
अन्यतः ॥ आकारैरित्तिर्वैर्यता चेष्टया भाष्येन च मेव
यत्कविकाराभ्यां द्वायतेऽन्तर्गतं मनवाराजा ममी च ततः
स्थितः यद्ये अन्यत चताः चक्रोद्रूते देवाहमेवं जानामि
कस्याम्बाह्नियोगिः प्रेरहाय वकेमेदमनुष्टितं ॥ ८

चक्रवाक हास्य करिया कहिलेन हे महाराज वक देशास्त्रम
गिया सामर्थ्यानुसारे द्रावकार्य अनुठान करियाहे कित्तु हे
त्तुपालमूर्खरदेव एईवताव येहेतुक शत्रु दिवेक तथापि
विवाह करिवेक ना इहा पश्चित्तेर सम्भव कारण वातिल्लेके
त युक्त इहा मूर्खेर लक्षण । द्रावा कहिलेम अठीतेर अ
प्रुद्वेते कि पुर्योजन उपहित अमूलकाम कर । चक्र
वाक बलित्तेहे हे महाराज निर्जने बलिव येहेतुक वर्ण
धारा आकार धारा पुतिधनिधारा चक्रविकारधारामूर्खविकार
धारा पश्चित्तेज्ञामानन तर्क करो सेहेतुक निर्जने अन्यथा

कर्त्रिबेक अपराधाकारवाहा। ईदितवाहा। गमनवाहा। चेष्टावाहा।
वाक्यवाहा। चक्रवून् विकारवाहा। मूर्खेर विकारवाहा। अस्त्रवस्त्रित
मम ज्ञात हम्म। राजा ओ मत्री से हानि थाकिले न अन्य
लोकेन्ना हानास्त्रैर्गेत चक्रवाक विलितेहे हे माहमाझ
आमि एहीप बुझितेहि आमादेव कोन नियोगि लो
केन प्रेरणेन मिमित्ते वक एह अनुठान करियाहे ॥

What! exclaimed the minister Chakra-vāka, the king's affairs have been forwarded, to the utmost of his abilities, by a booby, who happened to travel into a foreign country! But, please your highness, he has acted according to his nature.

One may give him a hundred instances from holy writ, that he should not dispute; still, it is the character of a fool to make a disturbance without a cause.

Have done with these reproachful sayings! said the royal goose, and attend to what has been reported. Please your highness, replied the minister, I speak to you in private; for,

Those who are aware of it can interpret the mind from the changes of the eyes and other members; and even by the report of shape and complexion.

And upon this, the rest withdrawing, the king and his minister were left by themselves, I think, said the minister, that this has been brought about by a spy sent by some officer of our government. They say,

कर्ता ॥ देवानामानुरा देवान् अहमीमोगि
योगिणी । विदुषां जीवन् मूर्खः एहस्तीजीवनस्ता ॥
राजाग्रीषीन् । भवतु कारणमध पश्चात्प्रियं रुपं
सम्प्रति पत् कर्त्तव्यं तप्तिरुप्यता । अक्षयाकोशूते देव
प्रह्लिधिकावत् प्रहोयता । ततस्तद्विष्टानं विद्वावस्था
आनीयः ॥ तथा हि ॥ भवेत् सप्तराष्ट्राष्ट्रा कार्णा
कार्णीवस्तोक्तमे । आरप्तसुवाहोमर्तुर्यस्य नाशवन्धएव
षः ॥ एष द्वितीयं विद्वासपार्यं महीवा यातु तेजासौ
कार्यं तथावस्थाप द्वितीयं तपेत्य नवकार्यं सुनिष्ठतं
निष्ठित्य निष्ठय प्रस्तापयति ॥ तथा योऽस्त ॥ तीर्णाक्तमे
सुरस्यानं शास्त्रविद्वान्वेगुना । नपद्यिष्यन्वेषतैः एष
देवह एवादेत् ॥ गूढसारयोग्यस्य खले चरति ततो
शास्त्रेष्व षकोग्यिष्यतां । *०*०*०*०*०*

देहेतुक चिकित्सकेन दिग्गेन लोगाइ नमज अविकारि
ग्नाजान्नदेव व्यासमि व्याकुटिइ नमज पत्तितेन्नदेव मूर्खइ जीवन
नमोकेन दिग्गेन उत्तम जातिइ जीवन नाजा बलिदेव हठक
ईरा पञ्चांश निर्गम करा याहिबे ईदानी वाहा कर्त्तव्य ताल
मिकपाण करा । चक्रवाक बलितेहे हे शहाजाज दृष्टि शुहान
कक्क भवे अनुठान एवं बलावल जामिर निरमेशेव
उ परमेशेव कार्णाकार्णेर दर्शनते गृहिणी शक्ति दृष्टि

ठक्कुहय याहार चर नाई से अस्त है। से वितीय विषय लोक के लहिया याउक ताहार सहित ओ दूत आपनि सेहामे अवहास करिया वितीय मनुष्य के से हानेर मन्त्रणा ओ मिर्जनहास निकपण करिया कहिया पाठाउक विजेया कहियाहेम भीर्ध हानेते एवं देवहानेते शान्तज्ञानहेतुक तपविचिह्नेते चिह्नित एकीय दूतदारा समस्त ज्ञात हैवे ये जले ओ हले चले सेहे गुट चार लेहे हेतुक एहे बककेहे निर्मोग कर।

A sick man is the best subject for a physician, and an active emissary for the officers of government; fools are the support of the learned, and a man of secrecy suits a king.

Let the cause alone, said the king; at present it should be determined what ought to be done; then say! First, please your highness, replied the minister, let a spy be sent, and then we shall learn the situation of the country, with its strength and weakness; for they say,

A prince should have a spy to observe what is necessary, and what is unnecessary, to be done in his own, as well as in his enemy's country. He is the king's eye; and he who hath him not is blind.

And let him take a second person with him, in whom he can confide; whom he shall send back, well disguised, charged with such secrets as are worthy to be communicated; whilst he himself remains upon the spot.

He should command his emissaries to go disguised in company with those penitents, who travel with beards under pretence of studying in the courts of temples, and places of holy visitation.

The emissary we send should be one who will go about privately, and who will pass through land and water;

सताहश एव कश्चिद्कोहितीयत्वेन प्रथातु तद्भव
र्णोकाश्च राजद्वारे तिष्ठन्तु किन्तु देव सतदपि सुगुप्त
मनुष्ठातव्यं ॥ यतः ॥ षट्कर्णीभिद्यते मन्त्रात्मा
प्राप्तस्य वार्त्तया । इत्यात्मना हितीयेन मन्त्रः कार्या
महीयृता ॥ पश्य । मन्त्रमेदेष्यि ये देषाभवन्ति
शुद्धिवोपते । न शक्यास्ते समाधातुमिति नीतिविदां
मतं ॥ राजा विमृष्योवाच प्राप्तस्तावन्मयोन्तमः प्रणि
धिः । मन्त्रो ब्रूते तदा संयामविजयोऽपि प्राप्तः अनान्तरे
प्रतीहारः प्रविश्य प्रलम्घ्योवाच देव जम्बुद्वीपादागते
इरि शुक्लिष्टति । राजा चक्रवाकमालोकते ।
चक्रवाकेणात्मं तावद्वावासे तिष्ठन्तु पञ्चादानीय इष्ट
व्यः प्रतिहारस्तावासस्यानं नीत्वा मतः । राजाह

এইকপ ছিতীয় কোন বক যাউক তাহাৱ গৃহেৱ লোকেৱা
রাজদ্বাৱে থাঁজক কিঞ্চ হে রাজাধিৱাজ ইহা ও অত্যন্ত
গোপনে কৰ্তব্য যে হেতুক মন্ত্ৰণা ষট্কর্ণ হইলে ভিন্ন হয়
আৱ বাঞ্ছা পুঁশ হইলে ভিন্ন হয় এই নিনিতে রাজা
আপনি ছিতীয় মন্ত্ৰিৱ সহিত মন্ত্ৰণা কৱিবেক দেখ হে নৃপ
তি মন্ত্ৰভেদ হইলে যে দোষহৰ তাহা সমাধান কৱিতে শক্য
হয় ন। নীতিজ্ঞেৱ দগেৱ মত এই রাজা বিবেচনা কৱিয়া
কহিলেন আমি উত্তম চৱ পাইয়াছি । মন্ত্ৰী বলিতেছে
তবে যুক্তে জন্ম ও পাইলা ইত্যবসৱে দ্বাৰা পুৰৈশ কৱিয়া

प्रुणम करिया बलिल हे महाराज जस्तुषी पर्हते एक आ
सिया द्वारेते आहे । राजा चक्रवाकके अबलोकन करि
लेन चक्रवाक कहिल आवासेते गिया थाकून पंचां
आनिया देखा याहीवेक द्वारानुक ताहाके अवासहाले
लाईया गेल राजा कहिलेन ।

and I know of no one, except the booby, who is endued with these requisites; wherefore, let him be appointed. In the mean time, let all the inhabitants keep within our castle; and, till the messenger return, let profound secrecy be pursued; for

The deliberations of council are discovered if heard by six ears, as well as any private information; wherefore, a king should entrust his counsels only to himself and a second person.

The injury which is done to princes, from their counsel's being discovered, are not to be repaired, say those who are acquainted with the rules of policy.

Well, said the king, now I have found such an excellent emissary, what next?—Your highness, replied the minister, hath but to enter the field of battle, and victory will follow.

They were now interrupted by the entrance of one of the guards, who informed them, that there was a parrot waiting at the gate, just come from Jambu-dwipa. The king looked at the minister, and the minister said, Lead him into a separate apartment, and sometime hence he may be admitted. According to the commanda of his highness! said the guard; upon which he went away, taking the parrot with him.

विष्णुसावन् समुपस्थित्यनुभोवूते देव प्राप्ते विष्णु
न विधिः ॥ यतः ॥ स किं सृत्यः स किं गतो यथादावेद
भूयति । युहोवोर्व समूत्यान् निर्दिश्यविचारितं ॥
अपरत्व ॥ पितेनुं प्रयते चारीद्वय युहेन कदाचन ।
अनियोदित्योपसादृशते युध्यमानयोः ॥ यत्यत्त ॥
साक्षा दानेन गोदेन सामलैरपवा पूषक् । सापितुं
प्रयते चारीद्वय युहेन कदाचन ॥ अपरत्व ॥ सर्वद अगः
मूरोद्धनासादितविष्णुः । अट्टपरसामर्थः सर्वपी
कोभवेत्त हि ॥ किञ्च ॥ न तत्योत्याप्ते याता प्राप्तिभि
हीक्षणा यथा अत्योपायामहासिद्धिरेतमासपर्वं महत्
किन्तु विष्णुपस्थित विलोक्य अवशीयतां ॥ यतः ॥

जंगुम उपस्थित चक्रवाक बलित्तेहे हे महाराज पुरु
मेते यूक कर्त्तव्य अप्य येहेत्तुक सेकि हास आय सेकि
थज्जी वे अग्रेत्तेहे लूपत्तिके बिचार ना करिया उत्तेहे
उद्यम करिते एव अकीर छान त्याग करिते परामर्थ
मेह । अपर बिपक्षके जय करिबाब निमित्ते सामादिवारा
यत्रु करिबेक संगुमाङ्गा कहाँच करिबे ना येहेत्तुक
युध्यमाम दूई जनेर अथो काहान अप्य ईहा शिष्टमुजाना
वाय ना अपर नाम दान तेह ईहान पुत्रोके किंवा वदाते
तेविपक्षके नमाधाम करिते यत्रु करिबेक कहाँच युज्जेते
करिबे ना । अपर अकृत यूक सकल लोकहे वीर केन्द्रा

पल्लेर अस्ति ना देखिन्ना के गर्वित ना हय आर मनुव्य
कत्तृक घेमन काठ कर्णक पाषाण उथापित हय तेवन
मनुव्यकत्तृक काठब्यतिरेके पुत्र उथापित हय ना अम्
उपास्तेये महकार्य निश्च इहा मन्त्रान्व बड़ कल
किञ्च संग्राम उपहित देखिन्ना व्यवहान कर घेहेतुक !

So, said the king, discord is arrived, and is in attendance! Yes, please your highness, replied the minister; but discord is not necessity.

Is he a minister, or a counsellor, who, upon the first alarm, and without due consideration, adviseth his sovereign either to commence hostilities, or to quit his ground?

A wise man may strive to conquer, but he should never fight; because victory, it is observed, cannot be constant to both the combatants.

A prince should use each and every of these means, in order to obtain peace from the enemy: viz. submission, presents, or, sowing the seeds of dissension among his confederates; but he should never fight.

A man should never display his bravery who is unprepared for battle; nor bear the marks of defiance, until he hath experienced the abilities of his enemy.

Not more easily is a house supported by mankind with a prop, than great achievements from trifling means. This is the great fruit of councils.

But when we perceive that we are threatened with war; let preparations be made; for

ହେ ମହାରାଜ ନଗଯାନୁଶାରେ ଉଦ୍‌ୟୋଗେତେଇ ଯେମନ କୃଷି କରି
ବଢ଼ି ହୁଲ ସେଇକୁ ପରିପଦ ହେତୁକ ଏହି ନୀତି ଚିରକାଳେତେ
ଥିଲେ । ଅପରି ଅନ୍ତର କାର୍ଯ୍ୟରେ ବଡ଼ ମୋକେର ଭୀକତା
ଶୁଣ କାର୍ଯ୍ୟ ଆନନ୍ଦ ହିଲେ , ଶୌର୍ଯ୍ୟରେ ଶୁଣ ଆନ ଶମ୍ଭୋ
କେନ୍ଦ୍ରୀ ବିପଞ୍ଚିତେ ଧୈର୍ଯ୍ୟାବଳସୁଣ କରେ ଅପରି ପୁରୁଷତ ଉଦ୍ବାଧ
ପ ନିଶ୍ଚିନ୍ନ ନକଳ କାର୍ଯ୍ୟର ବିଶ୍ୱ କେନନା ଅତ୍ୟନ୍ତ ଶାତର
ଅନ୍ତ କି ପରିତକେ ତେବେ କରେ ନା ବିଶେଷେ ମହାବଳ ଏହି
ଚିରବର୍ଷରାଜା ଯେହେତୁକ ବଜାବାନେର ନହିତ ଯୁଦ୍ଧ କରିବେକ
ଏହା ମିହରନ ନାହିଁ କେନନା ମନୁଷ୍ୟରହିମେଳ ହଜିଲ ନହିତ ଯେ

ধূর্ষ সে মন্ত্রকে উপহিত করে । অপর সময় বা পাইয়া বল
বান অপকারকে যে বর্তে সে মূর্খ কেননা যেমন শিপীজিক
দের পালকের উৎপত্তি এইকণ বলিয় সহিত কলহ । আর
নীতিজ্ঞ বাস্তি কমঠ শরীরের ন্যায় সঙ্গোচ পাইয়া পুহার
কেও সহ্য করিবে সময়ানুসারে খল সর্পের ন্যায় উঠিবেক

The field is fruitful from having been cultivated in due season. It is the same with political measures; but these too advance slowly, not instantly, to maturity.

When the quality of bravery is near, a great man's terrors are at a distance. In the hour of misfortune such - a great man overcometh bravery.

Great warmth, at first, is the certain ruin of every great achievement. Doth not water, although ever so cool, moisten the earth?

Besides, an' please your highness, king Chitra-varna is very strong; and,

There is no ordinance obliging us to fight those who are stronger than ourselves.—Such fighting, as it were, with an elephant, is the same as men's fighting against rocks.

He is a fool who turneth upon his opponent, before he hath found a proper opportunity. The efforts of him, who contendeth with one stronger than himself, are as feeble as the exertions of an insect's wings.

A prudent soldier, keeping within his tortoise-like shelter, may, indeed, sustain the force of arms; and when occasion may suit, he may sally forth like an enraged serpent.

भरत्यत्येषु पारम्पराः समीक्षा गवेत् चागाः । तत्त्वमूलादि
तुं हस्ताम् द्वचानीव नदीरयः ॥ अनसहूतोप्याचार्ण
सावद्विषतां चावद्वर्णः सज्जीकिषते ॥ यतः ॥ एवः यत्ते
चोधयति प्राकारस्यो धनुर्दरः । यत्ते अनसहस्रादि तस्मा
दुर्बं विशिष्यते ॥ द्विष ॥ अदुर्गादिषयः कस्य नारेः परि
शवासह । अदुर्गानामयोराजा पोतस्युतमनुव्यवह ॥
दुर्बं कुर्यात्तासात्तमुषप्राकारसंयुतं । सवर्ण सज्जी
शेषासरिनामवनाशय ॥ विस्तीर्णं चातिविषमं धनसान्व
दसान्वितं । अप्रवेशप्रसारस्य सप्तैतादुवस्थदः ॥ लाघ्व
गात्यसुहस्रोपोराङ्गुर्गवस्त्रानि च । परस्तरोपकारी च
राज्ये सप्ताङ्गसुच्छते । दुर्बाध्यतोवस्त्राध्यतो धनाध्यवस्थ
भूपतिः । दूतः पुरोधादैवस्त्रोगिष्ठोमविस्त्रोमताः ॥ ३

उपास्त्रक वाञ्छि वड विवरण्ते किं च अप्न विवरण्ते नमानहै
कम हम येमन नदीबेस तृष्ण मकलके उच्चलन करें एहै
कम वृक्ष मकलके ओ उच्चलन करें अठेव ताहार दूतके
ओ आखार कनिङ्गा चाव॒ पर्यास्त इाख चाव॒ पर्यास्त दृग्ग
जनज्जना हम येहेतुक पुकारझ धनुर्दर एक वाञ्छि शत
लोकेस शहित यूक करें शतलोक मकलोकेस शहित
यूक करें नेहेतुक दूर्ग पुरास्त हम । आर अदूर्ग येस
कोम दैवनिक ठृक परात्तव छान मा हम नोकाचूत वन्
येस न्याय अदूर्ग इाजा आशुर कर्तव्य नम गर्भमदी मक

भूमि अरण्य आशुर्वेते उक्तप्राकरियुक्त अतिशय धात
संवज्ज सज्जन दूग करिवेक विभीषण्युक्तिविरम ओ थम धाम्य
जवणादियुक्त ओ पुरेष मिर्गमलहित एই नात दुग्ग नम्पास्ति
धामी अमात्य चूक्त कोव लाट्टु दुग्ग वल ईहाना परम्परा
उपकार्यक सप्ताह लाज्य हम्म दुग्गाध्यक बलाध्यक धमाध्यक
स्नाना दृत पूर्णोहित दैवज्ञ दैद्य ईहाना यत्कार्यक हम्म ।

Please your highness, attend to this:

One who is master of ever so little art may be able,
On a great occasion, to root up trees with as much ease,
as the current of a river the reeds and grass.

Then let this ambassador, the parrot, be detained and
amused, until we shall put our fortifications in good
condition.

A single Bowman standing upon the battlements fighteth
a hundred; and a hundred ten thousand: wherefore, a
castle is to be preferred.

What sovereign, whose country is furnished with
strong holds, is subject to defeat? The prince of a coun-
try, without strong holds, is as a man who is fallen from
his ship.

He should build a castle with a large ditch and lofty
battlements, and furnish it with machines for raising
water; and its situation should be in a wood upon a
hill, and where there are springs of fresh water.

It should be spacious, but very uneven; and supplied
with large store of liquor, grain, and money; and with
gates and sallyports; for these are the seven treasures
of a castle.

राजाह सुनीतुर्बन्धने को गिरुजवारी चक्रोद्भूते । पौरव
कुशलः कार्ये तन्त्र विनियोजयेत् । कर्मसाहृदयको
यः शास्त्रोपचारि विमुक्त्यति ॥ तदाहृष्टां सारसः तथा
मुठिते सति चालते सारसमालोक्य राजोवाच भो
सारस लंसवरं दुर्वसनुष्ठेति । सारसः प्रवन्धयोवाच
देव तुर्वं तापदिदमेव विरात् सुनिरुपितमासे महत्
सरः किन्तव्य गव्यवर्त्तिर्विश्वसंयहः कार्यताम् । यत्था
आव्यामां संयहेराजमुक्तमः सर्वं संयहात् । निषिद्धं हि
मुखे रत्नं ग कुर्यात् प्राप्तधारणं ॥ किञ्च ॥ एताः पर्वत
सामां हि संवत्सोरसउभयम् । मृहीतव विना तेऽग्न वाङ्माणं
नोमवायते ॥ राजाह सत्वरं कला सर्वमनुतिष्ठ पुनः प्रवि
त्य ग्रातोहरोद्भूते देव विंशतीपादाक्षतोमेघवर्णोमाम
वायसः सपरिशारोद्भारि तिष्ठति देवादं इच्छुमिष्टति

ज्ञाना विनिमय लूपेत्र अनुगतावेत्ते के विशुद्ध हैरेव छक्क
पाक विनिष्ठेह ये कर्मेत्ते ये एक लेह कर्मेत्ते छाहाके
विनिमय कर्मिवेक असृकर्मा ये ज्ञाने के आवश्यक हैरेवे के
कर्मयूथ हम नेहेत्तुक यादगके आहान कला छाहा कर्मिवे
पत्र नान्नगके आपेत्तु देखिज्ञा ज्ञाना विनिमय उहे यादग
सूमि शाप्तु पूर्वेत्र अनुगताव कला यादग पुण्याम कर्मिज्ञा विनिमय
हे याहाज्ञाम एहे वृहृ नद्वीवर्त्ते अवेक कालपूर्व विनिमय
ज्ञाने हि एहे वर्त्तिर्वीपे तुरा नप्तुह कर्म व्यरेत्तुक

हे महाराज सकल संग्रहालये धार्योर् जन्मुह उत्तम केवल
मा मूर्खेते निकिष्ट रात्र्ये अवले व्यक्ति जीवन धारण करिते
पास्ने ना एवं सकल इसेर मध्ये नवद्वारा उत्तमकपे ध्यात
ताहा व्यक्तियेके व्याप्ति प्रोत्साहन द्याव्य हय ॥ नाजा कहिलेन
प्रमाते गिर्वा नमस्त अनुठान कर । पूर्वार्द्ध पुर्वेष कर्दिया
वार्मा बलितेहे हे नाजाधिग्राम सिंहलदीपहाल्लेते व्येदवर्ण
नावेकाक सप्तरिवार्म आशिया धारेते आहे महाराजार्म
चतुर्थ देविवार्म निषिद्धे वाढा करितेहे ।

Who, demanded the king, should be appointed to prepare our castle? The minister replied,

Every one should be employed in that business he is best acquainted with. One who hath had no experience in civil affairs, although he may be a good soldier, would be at a loss in business of that kind.

Then let the Sārasa be called, concluded the minister. This being done accordingly, and the Sārasa arrived, the king gave him encouragement, and told him to put the castle in good order. The Sārasa, bowing, replied, please your highness, the castle has lately been well examined. There is a large reservoir in it, in the centre there is an island, in which it is proper that there should be a store of grain laid up.

A store of grain, O king! is the best of stores. A gem cast into the mouth will not support life.

Of all nuptial things, salt being esteemed the first, some should be laid in; for without it the beard is bedaubed.

Go then, said the king, and attend to what is necessary to be done. Just now a door-keeper came in, and said,—Please your highness, one cloud-colour, a crow, is just arrived from Singhala-dwipá, who, with his attendants, desires to behold the foot of your highness.

राजार्थ काकाः पुकः एव लापत्तहरात् । गद्यरति
संयाप्ताद्यनुपर्नते । अकोऽग्रूते देव अस्त्रेण किन्तु
काकः स्वत्तरः तेनासद्विषये निषुक्तः काच संयाप्तः ।
तथा चोक्तः ॥ आत्मवस्तु वरित्यज्य परपतेषु घोरतः ।
य परैर्हन्ते मूढोनीस्त्रवर्णहनास्त्रवत् ॥ राजोवाच काच
स्वेतः । अस्त्री काचयति अस्त्ररणे कस्त्रित् इत्याका
सोच्छया वपरोपान्ते धामाम् लोकीभाष्टे पतितः पदाम्
गतउत्यात्मसमर्थः प्रागरात्मानं सृतवत् सन्दर्श्य स्तितः
अथ भीक्षीभाष्टस्त्रमिता इति इति शान्ता तत्त्वान् समु
त्त्याय दूरे भीत्वा अपसारितस्त्राम् पत्तायितः ततोऽसौ
समं गत्वा स्त्रकीमगामान्तं भीक्षयर्थगमस्त्रोक्ताचिन्तयत् ।

ग्रामा बलिदेन काकेनामर्द्दत्त हन्त एव^० बहुश्चीर्हम् अतएव
संपुह कर्तव्य इहा बुवितेहि चक्रवाक बलिदेन हे महा
ग्राम एই बटे किन्तु काक हलचर सेहि अन्यो आमासदिपेन
त्रिपक्षेते निषुक्त कि पुकारे संपुह कर्त्ता याव । पिण्डेन
कृता कहियाहेन ये लोक बगकके परित्याग करिया
परपक्षेतेआशक्त हन्त से मूर्खभीलबर्णशृगालेर नाया गत्त
कुर्त्तकहतहय ग्रामा कहिदेन ए कि पुकार यत्की कहितेहै
कृतमेते कोन शृगाल थाके से आपमहत्तेम गर्जोपा
जे त्रुष्णु त्रुष्णु त्रुष्णु त्रुष्णु त्रुष्णु त्रुष्णु त्रुष्णु त्रुष्णु त्रुष्णु

ते पानिल मा पुतात क्वाजे आपमाके मृत्युर न्यास्त्र हेष्ठा
ईस्ता थाकिल । ताहार गर शीली भाँडेर बाबी मृत ईसा
आनिला ताहाह ईतेउठाईस्ता दूर्ले लहिला केलिल से इन्हा
हहिते असुक पलाईल अवस्त्र ए शुगाल अरण्ये पिला निज
शरीरके मोलबर्ण देखिला चिन्ता कर्निल ।

A crow, said the king, is a wise bird, and a great observer of things; and that being the case, let him be received. He is so, replied the minister; but a crow is a land bird, and consequently of a different party to us; how then can he be received in contempt of our own party? It is said,

The fool who forsaketh his own party, and delighteth to dwell with the opposite side, may be killed by them; as was the case with the blue jackal.

How was this? demanded the king; and the minister related as follows:

FABLE VIII.

A certain jackal, as he was roaming about the borders of a town, just as his inclinations led him, fell into a vat of indigo; but being unable to get out, in the morning he feigned himself dead. The master of the vat thinking that he was really dead, took him and out, threw him at a distance. The sly animal instantly got up, and ran into the woods; when, observing that his coat was turned blue, he meditated in this manner:—

वाहनिदानीयुभावर्तवाहारं सक्षीयोऽस्मै ति ते ही
यथाग्नि इत्यास्तोऽथ शृणु वाचानाभूष तेजोऽस्मा । अर्थम्
वत्या वनहेतवत्या लहस्येनारक्षराज्ये सदैः प्रधिरसेनाण्य
पितृः तदयारभ्यारस्येऽपदाङ्गाणा वावहारः कार्यः ।
शृणु वाच ते विशिष्टवर्तगणसोऽस्मि वाचाङ्गपातं प्रव
र्णेणुः यथाग्नापवस्ते देव इत्यगेतैव कर्मेष्व एवं प्रवल
याविवापिवत्य तस्य वभूष तत्त्वेन लग्नातिभिरायुतेना
पितृः साधित तत्त्वेन याज्ञविंशादीयुभावर्तविज्ञान
वाप्य एवं शृणु वाचसोऽस्मि वाचमागेनावग्नाणा वा
ग्नामाणः एवं दूरोऽप्त्वा ततो विषयाण् शृणु वाचगवसोऽस्मि
केवलित् वद्युत्याज्ञेनात् प्रतिज्ञात्वा याविषीद्य ।

आग्नि उत्तमवर्त्त हैम्नाहि अबे आग्नि आग्नेयार उत्तम्भू
ठाके केम नाथमना कग्नि एह आग्नेयाना कग्निना शृग्नामेन
दिग्नेके आग्नेयान कग्निना ले कहिल । उपर्युक्ती वनहेतवा
कर्त्तक वाहनिदाना अर्थोऽथवि कर्त्तक वन ग्नामेन्द्रेते आग्नि
प्रतिविक्षु वैहेत्युक आग्नि अवधि कामनेते
आग्नेयान आग्नेयाते कर्त्तकग्निवे । शृग्नामेन्द्रा ठाहाके उत्तम
वर्तवधिना अटोह शृग्नाम कग्निना कहिल हे अहामान
आग्नि ये कण आज्ञा कहिल एह पुकार्न नवह वनवाणि

पर्याते भास्त्रं पुत्रं रहिल अवस्था से बकील जाति के परिवर्त रहिला यह यात्रा काथम करिल भास्त्रं पर ले व्याघ्र विहारि उद्धृत परिवेश के पाइला सजाते शूगाले रविग के देखिला जन्मित रहिला यक्ष जातिक अपमान करिला दूर करिल उद्दमत्र शूगाले रविग के विषदा देखिला कोव वृक्ष अद्युक्त रहे पुत्रिका करिल तो बना विषय रहित था ।

I am now of the fittest colour ! what great exaltation may I not bring about for myself? Saying this, he called a number of jackals together, and addressed them in the following words:—Know that I have lately been sprinkled king of the forest, by the hands of the goddess herself who presides over these woods, with a water drawn from a variety of choice herbs. Observe my colour, and hence forward let every business be transacted according to my orders. The rest of the jackals, seeing him of such a fine complexion, prostrated themselves before him, and said,—According as your highness commands! By this step he made himself honoured by his own relations, and so gained the supreme power over those of his own species, as well as all the other inhabitants of the forest. But after a while, finding himself surrounded by a levee of the first quality, such as the tiger and the like, he began to look down upon his relations; and, at length, he kept them at a distance. A certain old jackal perceiving that his brethren were very much cast down at this behaviour, cried,—Do not despair!

महत्त्वेनानभिर्दुष्टं जीविष्यदेवं पर्याया वर्णं सरसीपात्
 परिभूताः पश्यताऽयं न वृति तथा विदेषं ततोऽपि ज्ञाप्त्वा
 इयोवर्णमाचविप्रवक्ष्याः गृहाकामग्राह्या राजानभिर्ग
 नव्यन्ते । तद्यताय एविष्यतो भवति तथा कुरुत तथं
 वेदमनुष्टुय यतः सर्वे सन्ध्यासमये सहिष्यन्ते महारात्म
 गोकर्णैव करिष्यत ततस्त्रिम्बमाकर्ण्य आतिष्ठाना भै
 नापि अब्दः कर्त्तव्यः ततस्त्रिम्बानुष्टुते रुति तदृशं वक्तु
 रामावोहि यस्यात्मे एव गित्वं दुरनिष्ठाणः । त्वा यदि किं
 अते राजा तत् किं नाश्चयुपावह ॥ ततः अब्दादभिज्ञाय
 एव ज्ञाप्त्वे व इतः । तथा ज्ञात्वा । हिं गर्वा एव वीर्यवा
 वर्वा वेत्ति गित्तोरिपुः । इत्यन्तर्वर्त्तस्त्रैव शुद्धां दृष्टिवा
 नलः ॥ अतोऽहं ब्रह्मीग्नि ज्ञात्वा परित्यागादिवादि ।

शीतिल शर्वविं आमज्ञा एहे अवतिलकट्क वे गळाउत्त
 हईयाहि सेहेहेत्क वे रुपे एमटै हळ ताहा कर्तव्या एहे
 बाघुपुत्रतिल । वर्ण माल देखिया नृगाल ना जासिया ऐहाके
 ज्ञाता करिया याने । त्वे ए वे रुपे परिचित हळ सेहेहेत्क
 कर्तव्य ताहाते एहेपुकार कर्तव्या नकले याहूँ काले नमीपे
 हे एक काले अतिश्वर शक्त करिया ताहार शर्व सेहे शक्त
 शुभ्र करिया जाति यताव हेत्क लेव रुव करिबेक । अन
 त्र याहे पुकार करिले ताहा हईल वेहेत्क याहार वे
 यताव याहे ये नर्वाहै अपरिहार्य केसला याहि दहर राया ।

इस उबे से कि चर्चगाहुका तोषम कर्रेना ताहार पन्न
प्रज्ञेते जान कर्रिया ब्यासु ले शूगालके नष्ट कर्रिल ।
विजया ताहा कहिवाहेन हितु ओ मर्ज ओ बल नमस्तै विज
विपकलोक जाने आर अधि षेषम शुक बृक्कके हाह
कर्रे एह रुप अस्तःकरणह ब्यापाहुके हाह कर्रे अतेव
आवि बलि ये लोक बगकके त्याग कर्रिया इत्यादि ।

If it continue thus, this imprudent friend of ours will force us to be revenged. Let me alone to contrive his downfall. The lion, and the rest who pay him court, are taken by his outward appearance; and they obey him as their king, because they are not aware that he is nothing but a jackal: do something then by which he may be found out. Let this plan be pursued: assemble all of you in a body about the close of the evening, and set up one general howl in his hearing; and I'll warrant ye, the natural disposition of his species will incline him to join in the cry; for,

Whatever may be the natural propensity of any one, is very hard to be overcome. If a dog were made king, would he not gnaw his shoe staps?

And thus, the tiger discovering that he is nothing but a jackal, will presently put him to death. In short, concluded the minister, the plan was executed, and the event was just as it had been foretold. They say,

An intimate enemy is acquainted with every thing which relateth to one: our blemishes, our hearts, and our degree of courage.

I repeat therefore, *The fool &c.*

राजा ह पथेरं तथापि हस्यतां तावहर्व दूराहानतः मर्म
महे विधारः कार्यः । चक्रोद्भूते देव प्रविष्टिः प्रहिते
दुर्गस्य सज्जीवानः आः शुकोप्यागीष्य प्रस्थाप्यगां ॥
अतः ॥ मन्दोऽवधान आनन्दा तोष्णदूतप्रयोगाः तदूरा
न्तरित दूतं पश्येद्वीरघमग्रितः ॥ ततः सनां कल्पादूतः
शुकः काकस्य शुकः किञ्चिदुप्रतश्चिरा दक्षासने उषविष्य
द्भूते भो हिरण्यकर्मनहाराजाधिराजः ओमविष्वर्णज्ञां
कमाङ्गापयति अदि जीवितेन शिथा वा प्रभोजन
शक्ति तदा सत्वरमग्नित्यासाक्षरणौ प्रस्तु न देवस्थानु
स्थानालं चिनाय । राजा शुकोपमाह आः कोप्यमार्क
पुरोमासि एव न तुहस्तु अत्याय सेषवर्णाद्भूते ॥

राजा कहिलेन यद्यपि ऐकप उथापि देख ए बाति
दूरहैते आसियाहे ताहार मंगुहैते बिचार करा थाईके
उक्तवाक वलितेहे हे महाराज चल पाठामगियाहे दूर्गम्
प्रदूत हैयाहे अतएव शुकके आमिते पाठात्म ॥
येहेतुक बलवान दूतेनियोग यायामन्दनामे राजा चायक
के नष्टकरियाहेन सेइनिमित्तेवीरयूक्त हैयादूरहैते बाब
हित दूतके देखिबेक । अनन्तर नता करिया शुक एव
काकके आहान करिय शुक किञ्चित्पठक हैया नता
नमे बलिया वलितेहे ओ हिन्दुपर्ण तोमाके महाराज ॥

थिराइ अग्निक्रिया आज्ञा करियाहेन यदि पुणे किंवा
सम्पत्तिते पुरोज्जन थाके तबे शायु आसिना आमार चर
गेते पुराम करन तुवा अवहान्ने निमित्ते हानात्तर चेष्टा
कर गाडा कठे हैंडा कहिलेन आः आमार अग्नेते केर
नाहे ये इहाके गलाते हात दिया बाहिन करिया देव !
मेघवर्ण उटिया बलितेहे ।

Although it be thus, replied the king, still as he is come a great way, let him appear; for such is the resolution of enquiries made respecting whom we ought to entertain.—Please your highness, said the minister, the spy is dispatched, and the castle is put in complete order, wherefore the parrot should receive assurances of our pacific disposition, and be permitted to depart. But,

As it is possible that the revolutions of council may be defeated by the designs of a sharp ambassador, a sovereign should always regard him as a spy.

After this a council was formed, and both the parrot and the crow were desired to attend. The parrot, with a slight inclination of his head, seated himself upon a stool which was presented to him, and then delivered his commission in the following words: Sir, the most illustrious Mahā-rājā Chitra-varṇa commandeth thee, Hiranya-garbha, if thou hast any occasion for life or fortune, instantly to repair into his presence, and prostrate thyself at his feet; or else, to think of retiring to live in some other country! The king, in anger, exclaimed,—Ha! have we no one about us? The crow, Cloud-colour, instantly rose up and cried out.—

देवास्त्राय रुद्दि इष्टं शुकं सर्वज्ञाराजान् काकम्
शान्तयन् दूते शृणु ताष्ठम् । न सा सभा एव न रुद्दि
उद्भावहान ते ये न वदन्ति धर्मैँ । धर्मः सदा एव न सत्य
मस्ति सत्यं न तथच्छलमध्युपेति ॥ यतोधर्मस्तैः ।
इत्तोम्बेष्टोप्यदध्यः स्वाराजा इत्तमुखोपतः । उपते
व्यपि शस्त्रेषु इत्तोपदति नान्वया ॥ किं च ॥ सापक्षेण
परोत्कर्षं इत्तोक्त्तीर्मन्यते तु कः । हहेवावध्यभावेन इत्तः
सर्वं हि अस्यनि ॥ न तोराजा काकम् सां प्रहातिसापन्न
शुकोप्युत्थाय अस्तितः पस्तावकाकेनानीष प्रवोध्य
कनकालाङ्गाराहिकं इत्वा संप्रेविनोययो मुकोपि
विघ्याचतुराजानं प्रस्तवान् राजोवाच शुक जा वार्ता ।

हे महाराज आज्ञा कक्षण दूष्टे उकके मझे कल्पि नर्वज्ञ
ग्राज्ञाके एवं काकके नास्त्रना कव्रत वर्णित्तेहे उम ये
नडाते वृक्ष वाहे ने नडाहे यम ये शृङ्खला धर्म वले
मा ताहारा वृक्षहे यम ये धर्मेते सत्य नाहे ने धर्म यम
ये सत्तेते हल आहे ने सत्य यम येहेतुक एक धर्म
म्लेच्छदृष्ट ओ अवध्य हम येहेतुक ग्राज्ञा दृष्टमूर्ख अतिरिक्त
शक्त्र उंधित हईले ओ दृष्ट अन्य पुकाऱ्य वले ना आव कोन
व्यक्त दूतेर वाकेयते आप नाके अधम करिया ओ पाऱ्यके
उत्तम करिया नामे दृष्ट सर्वदाहे अवध्यतावेते समत्तहे
वले । ताहार पर ग्राज्ञा एवं काक आपन उत्तमकेगाहे ।

शुक ने उठिया चित्र गच्छ राजवाक कर्त्त्व का आवश्यक
करिया पुरोध करिया वर्णन किया। राजि दिया प्रेरित हईया
गेल। शुक ने विष्याचलेर राजाके पुण्यम करिया।
राजा कहिलेम शुक बृत्तास्त किया।

Give but the word, and I will kill this infamous parrot!
In the mean time, the minister, who was engaged in pacifying the king, repeated these lines:

'That is not council, wherien there are no sages; they are not sages, who do not declare men's duty; that is not a d :ty, in which there is not virtue; and that is not virtue from which fear approacheth us.

The law speaks thus: but, moreover, this parrot is a Brāhmaṇ, and they say also,

An ambassador, although he be a barbarian, is not to be put to death; for he is only the mouth of his master: no, not even when the weapons of war are lifted up; and how much less, if he be a Brāhmaṇ !

An ambassador never payeth any regard either to his own inferiority, or other's superiority; but under the decree of fate, that he is not punishable, he speaketh without reserve.

Upon hearing these maxims, both the king and the crow were pacified; both the king and the parrot got up and went away. But upon a motion of the minister's, things having been explained to him, he was brought back, and dismissed with presents of golden ornaments, rich dresses, and the like.

The parrot returned to the Vindhya mountains, where, paying his respects to Chitra varua his own sovereign, the king no sooner perceived him, than he called out,— Well, parrot, what intelligence hast thou brought me?

कीहमेऽसा ददः । शुक्रोद्गते देव संज्ञेयादित्यं चार्णो
संप्रति शुद्धाद्योगः कियनां देशस्तासौ कपूरद्वीपः सर्वे क
देशः राजा च हीनीयः सर्वपतिः कवचं पर्वदित्यं यद्यते
ततः सर्वान् शिष्टानाह्य राजा मन्दित्युभ्यविष्टः चाह
शुभ्रप्रति कर्त्तव्यविष्टे यथा कर्त्तव्य उद्देश्यते विष्ट
इः पुनरवश्यं कर्त्तव्यः ॥ तथा चोक्ते ॥ चतन्तुष्टादित्या
नष्टाः सन्तुष्टाद्य यार्चिवाः । संसज्जा यहिका नष्टा
निर्बोक्ष्य कुलखियः । दूरदर्शी नाम शुक्रोद्गते देव
व्यसनितया विष्टहेतु विधिः ॥ यतः ॥ गिरामायसु
शहर्णायदास्युर्दध्मक्षयः । अनुष्ठां विपरीताद्य कर्त्तव्यो
विष्टहेतु ॥ अस्य च ॥ भूमिर्मिति हिरण्यसु विष्टहेतु
मालं च यं । यदैत्यिति भावि कर्त्तव्यविष्टहेतु ॥

ऐ देश कि एक ओक बलित्तेहेहे महाराज नृपकेत्ते
ऐ बार्णा ईदानी नृगुमेन उद्देश्योग कक्षन् ऐ कपूरद्वीप
अग्नेन एक देश ग्राहा ओ बितीन् बर्गपति कि पुकार
बर्नना करित्ते समर्थ है । अनन्तर नक्ष शिष्टेन्द्रियके
आठान करिया नन्त्र ॥ करिवार निमित्ते बनिलेन आव कहि
देश नृपूर्ति कर्त्तव्य युजेत्ते ये पुकार कर्त्तव्य ताहा उप
देश कर कित्तु यूक अवश्य कर्त्तव्य । ताहा पश्चित्तेना कहि
ज्ञाहेन नन्त्र ग्राहारा येमन नन्त्र हम एमनि अनन्त त्रुति

ग्रेरा मष्ट हय एवं लक्ष्मी तारेश्यारा नष्ट। हय एवं विरच्छ
जलत्रीरा नष्ट। हय। पूर्वहस्ता दामे गृथु वलिभेहे हे महा
ब्राह्मव्यसनिष्ठ हेतुक युक्त विहित हय घेहेतुक मित्र मधी
सृष्ट सकल यथन अनुगत हय आरि विपक्षेन्द्रिपेत्र ईहान्
विपक्षीत हय तथन ब्रह्म कर्त्तव्य अपार भूमि मित्र वर्णएहि तिन
संग्रामेन कल ईहा यथन निश्चित हय तथन विग्रह कर्त्तव्य।

What sort of a country is it? Please your highness, replied the parrot, the sum of my intelligence is this,— Let preparations be made for war! As to the country, it is a portion of the heavenly regions, and its king is a second Indra; then how is it possible to describe it? The peacock king, upon hearing this, sent for his chiefs, and sat down to consult with them. On the subject of the war, said the king, which is presently to be entered into, advise what is proper to be done; for, again I say, war is absolutely resolved upon. They say,

Brāhmans are ruined when discontented, like sovereigns when contented. Modesty is ruin to a harlot, and immodesty to women of good repute.

Amongst the rest, there was a vulture whose name was Far-see, who arose and said,—Please your highness,—Fate would not be idle in fighting with thee; for

When sons, with friends and attendants, are firmly attached, and in opposition to the enemy, then war may be commenced.

Territory, friends, and gold, are the three fruits of war. When these are certain, it is proper to commence hostilities against the enemy.

राजाह नैदले ताष्ठवलोकयनु मसी तदेतेषामुपयोगे
 इत्यतामेवमाछ्वयतां मौहर्णीकः निर्णीष शुभलर्प
 इहानु । मसीब्रूते तथापि सहसा याचाकरहमनुचितं
 ॥ यतः ॥ विश्वन्ति सहसा शूटाये विचार्य दिष्टहल ।
 उहधारापरिव्यक्तमन्ते ते सुनिचितं । राजाह मविन्
 ममोत्ताहमन्नं सर्वं पा मात्राः विजितोपुर्यवा परभू
 मिमाञ्जानति तथा कथय । अप्सोब्रूते तत् कथयाभि
 किन्तु तदनुठितमेव फलघर्व ॥ तथाचोर्त्त ॥ किंनवहा
 नमुष्टानाच्छास्त्रवित्पुदिवीपते । नद्यौषधपरिज्ञाना
 द्याधे मान्तिः क्षचिद्वेत् । राजा हेषसानतिक्षमसीवः
 यथा श्रुतं तद्विद्यानि शृणु । नयद्विवरुर्मुखं यथ यथ
 अयं चृप । तथ तथ च तेनानी यायाद्यूही कां र्वसैः ।

झाँजा बलिलेन हे मवि आमारैसेना निर्गीकण कर आम
 ऊहाऱ्हार्देर उपयोगिता जान एवं दैवज्ञके आङ्गार कर
 उत्त लभ निर्णय करिया देन । मञ्जी बलिज्ञे हे उथापि
 अकश्मात् याजा उपयुक्त मरु येहेत्क ये मूँछलोकेन्ना
 शत्रुर बल विचार ना करिया सहस्राईन्य मध्ये पुर्वेश कर्रे
 ताहारा निश्चय शत्रुधारालिङ्गन पाय । झाँजा कहिलेन हे
 मञ्जी आमारै उँसाह उह सर्वथा करि ओना अस्त्रेत् व्यक्ति
 ये पुकारे परहानाक्रमण कर्रे ताहा कर । मृधु बलि
 जेहे ताहा कहि किन्तु ताहारै अनुठानहै कलद हय ईहा पक्षि

तेजा कहिनाहेम शाकज दृपतिर अनुठान मा करिले थत
एते कि पुण्योक्तम षेहेतुक उवध रामेते नोपेन शमता
कोणां इला नाजा आल हेश अतिकमणीर नस्त षेक्षण
उनिन्हाहि ताहा विवेदन करि उमूम । ए नम्रपति षेर
हाने मरी गिरि काशन पूर्णेते तस्त आहे सेहे॒ हाने गुही
कृत टेस्नेयर नहित नेमापति वाईक ।

Let my minister observe what I am about to order, said the king; let the services of these my officers be engaged by an advance of a part of their pay; and then let the soothsayer be called, and let him fix upon a lucky moment for us to begin our march. Yet, please your highness, observed the minister, it is not proper to march rashly; for they say,

Those fools who rashly, and without investigation, rush upon the forces of the enemy, will doubtless be embraced with the edges of their swords.

Minister, replied the king, thou shouldest not endeavour to break the force of my ardour. Tell me rather how one who wishes for conquest advanceth into the country of the enemy. Please your highness, said the minister, this subject too if pursued may yield fruit; for they say,

What is the use of advice given to a sovereign according to the authority of books, if it be not followed? A patient will never recover his health merely from the description of a medicine.

But as the commands of majesty are not to be neglected, I will proceed to repeat what I have heard upon the subject of war. Please to attend, your highness:

Troops, with every thing which can make them formidable, should be stationed upon the rivers, upon the mountains, in the woods, in the strong holds, and wher ever else there is danger.

वदाभ्यः पुरोयाथात् प्रवीरयुद्धाभितः । यस्मि जात्या
लानी च कोषः वक्तु च यद्दते ॥ पार्वतीरभ्योर
श्वासानां पार्वतीरवाः । रक्षानां पार्वतीर्णाना लाना
जात्या पदानयः ॥ पद्मान् सेनापतिर्णान् लिङ्गानाना
स्थान् अनैः । मविभिः सुमढैर्युक्तः प्रतिमद्य वक्तु चपः ॥
समेवाहिष्मनं नार्मीर्जलाद्य च महोधरं । लग्नमन्त्रीर्जं
तीभिः सर्वत्रैव पदानिभिः ॥ इतिनां पद्मनं प्रेतां प्रवक्त
जस्तादागमे । तदन्धर तुरङ्गानां पक्षीनां सर्वदैव हि ॥
ग्रीष्मेषु दुर्गमार्देषु विषेषं शूपरच्छ लघोपरिविलसापि
अथमं योगिनिद्रया ॥ नामवेन् कर्णेष्वहयूष्म दुर्गकर्त्त
कर्मद्वक्तैः । परदेशप्रवेश च कुर्यादविकाल् पुरः ॥ ५

উৎকৃষ্ট বীর পুকবের সহিত সেনাধ্যক্ষ অগ্নেতে যাউক
মধ্যে তে মীলোক প্রস্তু ভাষার আর উত্তম যে বজ ইহারা
যাউক দুই পার্শ্বেতে ঘোটকেরা ঘোটকের পার্শ্বেতে রখ
ঝথের পার্শ্বেতে হস্তি হস্তিসকলের পার্শ্বেতে পদাতিনা
যাউক পশ্চাত্ সেনাপতি খিল্যমান বেমাকে আশ্বাস করত
অন্নৰ যাউক মন্ত্রিওবং উত্তম যোৱার সহিত রোজা বৈনা
লাইয়া জলযুক্ত পর্বতবিলিষ্ট উচ্চলীচ দেশ হত্তিতে সম ভূমি
দেশ অপ্রেতে জলে যৌকাতে বর্বাই পদাতির সহিত যাই
বেক । বর্বাকালে হত্তির গমন পুর্ণত কহিয়াছেন অমা কালে
যৌকার সর্বদাই পদাতির গমন পুর্ণত পর্বতেতে আর দুর্বল

गंधेते द्वारा गता कर्तव्य । दोस्रा कर्त्त्वक द्वारा गतिका
हैले ओ योगिन् स्थान शिखाते शमन करिबेन अर्थात् अत्यन्त
काल शमन करिबेन । दूसर् ओ कुटु शब्द ओ उपमर्दकद्वारा
दैविके नष्ट करिबेक एवं आकर्षण करिबेक परमदेश पुर्वे
शेते बनज्ज लोकेन्द्र हिमके अग्ने करिबेक ।

The Adhyaksha should march before accompanied by the bravest men; in the centre the seraglio, the swami, the treasure chest, the magazines of provisions, and every thing else which may be valuable.

On each flank the horse, on the two flanks of the horse the chariots, on the two flanks of the chariots the elephants, and on the two flanks of the elephants the foot.

In the rear should march the Sēnā-pati (general) occasionally encouraging such as seem to be melancholy. And the king should take the field accompanied by his counsellors and choicest heroes.

The uneven ground, swampy places, and hills, should be cleared by the elephants; the plains by the horse, the rivers by boats, and the foot should be employed every where.

Upon the arrival of the rains it is best to march with elephants only, they say; but at other times, with all the four distinction of troops.

Amongst hills, and in narrow passes, it is proper that the chief should be guarded by some of his best troops; and the same when he is asleep, with watchful care.

The army should strive to destroy, and distress the enemy by rolling stones down from the tops of steep places; and as soon as they enter the enemies' country, the Attavika should be formed before.

यज्ञ राजा मतः कोषाधिना कोषाद्वरा राजना । चक्रवलोध
कातोदयात् कोहि दानुर्गे युध्यते ॥ चतः ॥ य बरसा
नरोदासोदाससार्वस्य भूयते । नैरवं साक्षवं वापि धना
गमनिवन्धनं ॥ यमेदेव च युध्येत रक्षेष्वै परस्तर ।
यस्युसैन्यस्य यत् किञ्चिन्नाध्येष्यूहस्य कारयेत् ॥ पदा
तिवा महीयास्त्र पुरोऽनोकस्य योजयेत् । उपरभारिणा
शीख राष्ट्रं चास्योपपीडयेत् ॥ स्थन्द नामैः समे युध्येद
मृपे नौर्द्धिपैक्षण्या । हस्तयुक्ताहते चापैरविचर्मापुके
स्यस्य ॥ दूषयेत्तास्य सततं यज्ञान्नोदकेन्द्रियं । भिन्न्या
यैव तडागानि प्राकातान् परित्तांस्तथा ॥ वसेषु प्रमुखो
हस्ती च तथाम्बीमहीयतः । निजैरवयै रेत्तगाम
क्षोऽस्तायुधः चूताः ॥ * * * * *

ये हाने ग्राजा थाकेन नेहे हाने कोव ग्राखिवेक
केन ना थनागार व्यातिरेके ग्राजक इय ना फाहारैते
निज दासेनदिगके दिवेके केनना दातार इरैगा कोव
गोक यूक ना कर्ने येहेतुक हे नृपति नद्योग तृष्णा
मनुव्य दम्भ कवल धम्भेन दाने केनना धम ओ अधम नियित्वैहै
अस्तु यूक हस्त । नेमाना पद्मल्लान ऐका इरैगा यूक करिवेक
एवं ग्राजा ओ करिवेक आर ये किहू टेत्तम टैम । ताहा
हूहेन यथोत्ते करिवेक । हे ग्राजाधिराज नेमाना अन्नै
ते नेमातिके नियोग करिवेक टैविके ठोथ करिया

गाकिबेक आम ईहान्न मेष्टके ओ वामोह दिबेक । नमस्तु
मिते रथ ओ अखेते यूज करिबेक इतग्नावित मेष्टेके
लोका ओ हस्तिते यूज करिबेक यूकमताकीर्ण मेष्टेते धनु
र्णाण आरा यूज करिबेक इलेते धनु चर्म अवधारा यूज करि
बेक उडाम ओ प्राकार ओ परिधा एই सकलके मठ करत
बिपक्षेर घास अर जल काञ्जके नर्धा मठ करिबेक ।
इंजार ईस्मेय अथो प्रजहे पुधार अन्य केह ताम्ख मर
केलना आपन अवस्थेते हस्ती अट्टावृधे कर्मकर्म ।

Wherever the chief is, there should the treasure chest be; for without treasure there is no superiority. And some of it should be distributed amongst the principal officers; for who will not fight for one who giveth freely?

Man is not a servant for the man, but for the thing. A chief's consequence, or insignificance, dependeth upon his having wealth, or no wealth.

The troops should fight without breaking; and they should defend one another. Whatever military stores there may be should be put in the centre of the ranks.

And when the chief hath given check to the enemy, he should endeavour to distress the country. Upon level ground he should fight with chariots and his horse; and in places overflowed with water, either with boats or elephants.

Amongst trees and bushes he should fight with bows and arrows; and upon open ground, with sword and shield: and he should, always endeavour to destroy, or render useless, the enemy's straw, corn, water, and fire wood.

He should destroy likewise their reservoirs, their ramparts, and their ditches and trenches. The chief's elephants should be the first in the army, and not disordered.

वसानसंक्षये म्याना प्राकादोऽनुभित्यतः । तसादसाधि
फोराजा विजयी स्वत्वपित्ते ॥ तथा गोत्तमः ॥
शुध्यमानाह्यारुदादेयानामपि दुर्लभाः । अपिदूर
स्थितासेषां वैरिकोहस्तवर्जितः ॥ प्रथमं शुड्कारित्वं
समस्तवस्यात्मनं । दिसान्योग्योपायित्वं पञ्चकर्मा
प्रवद्यते ॥ तसावग्रूमस्तज्जमनिरक्षा वित्तवत् ।
असिद्धत्वपित्तप्राप्तं पक्षं वेष्टतम् विषुः ॥ यथा प्रभुकला
म्यानाद्युधन्ते भुवि यावत्ताः । एतद्या वज्रभिर्भैर्विद्ये
दणि भूषतेः ॥ तथाप्यसारसारः विष्टर्ता ॥ यतः ॥ परम
स्तवत्ते यारं यकुर्यान्मुद्दग्धस्त्रिं । कुर्यादवारभैर्विद्ये
सारस्तज्जमपि रकुटं ॥ अप्रसादोऽनविष्टानं देवान्वरवद्य
यत् । आसायोऽप्तीकारकादैराम्बुद्धा काम्बुद्धे ॥

देहेत्क लेनानि अथो अथ लेना गजीवं प्राकान्न इत्यलै
हेत्क घोटकाधिक याहान्न ले ग्राजा इत्युद्देते अस्त्री इत्य ।
ताहा कथित आहे अशावाच योकारा देवतान्नविग्रहात अ
देवय केन्द्रा दूरस्त विपद्देन्नाव ताहान्न इत्यग्रह इत्य । अकल
दैनेत्रे इत्का करा पुर्खम युक्तकरा हिग्निर्ग्नं करा पर्खशोध
न करा योधान्नविग्रह इत्का करा करा पर्खातिकर कार्या करेन्न
अभावत शूर अत्रिविं अविग्रह अशुभं पुर्णिष्ठ करिय तूल्य
एसकल दैनेत्राके विज्ञरा उत्तम करिया आनेन । पृथिवीते
वानीकृत समानेते मनुव्योग्रायादूष शूक करेन ग्राजा असेक

धम मिले उ भास्तु बूक करने ना । अथापि अनाम यात्रा विवेचना करन करन व्यहेतुक उत्तम अग्नि देवया उ भाग मनुष्यसुखा करनिवेदना व्यविधिते अथम ईश्वर्यस्त्र उत्तम देवान्न उत्तम करने । आग्र अपुरुषस्ता बूकहले अनामित्वा रात्रिया वेष्ट्याहि ना देउङ्गा काल धारण करा पुतिकार्य वा करा एह नकल बूजेते उ दास्येत्वा छिल ।

They say, he who fighteth with elephants and camels, fighteth, as it were, with his own arms. The horse is the strength of the army. The horse is as a moving bulwark.

Wherefore, the chief who bath most horse in a land fight is victorious. Those who fight mounted on horses are hard to be defeated, even by the hosts of heaven; for let the enemy be at ever so great a distance, they are, as it were, in their hands.

The chief employment for the foot is fighting, guarding the whole army, and clearing the roads about.

The best kind of troops are declared to be those who are naturally brave, skilled in the exercise of arms, attached, inured to fatigue, renowned, and soldier-like.

Men, O prince, do not fight so well in this world, even for very large pecuniary rewards, as for honours bestowed by their commander.

A small army consisting of chosen troops is far better than a vast body chiefly composed of rabble; for when the bad give way, the good are inevitably broken in consequence.

Not to protect, not to be present, to be sparing of gifts, to procrastinate, to have no wardour who may introduce suppliants; these are the causes of disaffection.

आपीडयन वल्ल शब्दार्जिणीषुरतिपोषयेत् । सुखा
ध्यद्विषां सैन्यं दीर्घप्रायासपीडित ॥ दायादाहयरो
मन्दोनासि भेदकरोद्विषां । तस्मादुत्यापयेष्वादायाद
तस्य विद्विषः ॥ सम्भाय युवराज्येन परि वा सुख
मद्विषा । अन्तः प्रकोपनं कार्यमभियोग्युः स्थिराक्षणः ॥
कूरं मिचं रथे चापि भङ्गं इत्वा विवातयेत् । अवदा
नोयहाताचात्तस्याचितव्यनात् ॥ उत्तराङ्गं वास
चेन्नामा परदेवाववाहनात् । अव वा दानमानवाभ्यां
प्राप्तिनं षमद्दं डितत् ॥ राजाह चाः किं वज्रगोदितेन ।
आत्मोदयपरस्मानिर्देयं नीतिरितीषती । तदूरीद्वय
छतिभिर्वाचस्य अतीषते ॥ मद्विषा विद्वसोच्यते
सर्वमेतत् विशेषतस्य उच्यते ॥ * * * * *

জয়েছুন্নাজ। দুঃসাধ্য শত্রুগ্র সেনাকে ব্যামোহ দেওত
অনায়াসসাধ্য বিপক্ষের দুরদেশ গমন শুল্ক সেনাকে
অতিশয় পোষণ করিবেক। আর শত্রুগ্র ত্বেক কানক দাঙ্গার
ব্যতিরেকে অন্য মন্ত্রনাহি অতএব সে বিপক্ষের দায়ারকে
যত্ন করিয়া উঠাইবেক যুব মাজের সহিত কিম্বা পুধান মন্ত্রিগ্র
সহিত সঙ্গি করিয়া হিমচিত্ত অভিযোগ্যান্ত অস্তঃকরণে ক্ষোধ
করাইবেক। খল মিছকে যুক্তে তব দিয়াও নষ্ট করিবেক
কিম্বা গেঁগুহের আরহণ পুঁযুক্ত ও তাহার পুধান আশ্চুতের
দের বক্ষম হেডুক। মাজা পন্নদেশোক্তমণ করিয়া বদেশ মজগ

कर्त्रिवेक किंवा हानि ओ समाधारामा इन्द्र कर्त्रिवेक घेवेत्तुक
से इक्षुष्ट धनह द्युम् । इन्द्रा कहिज्ञेन आः अनेक कथाएते
कि पुर्वोज्जन आपनाम वृक्षि पर्नेर हानि एहि नीति भावा
के बीकाम कर्त्रिया विज्ञमा वाचस्पत्य ज्ञानके पास् । मत्ती
हान्य कर्त्रिया कहित्तेहे एहि सकल विशेष कर्त्रिया कहेद् ।

He who wisheth for victory should endeavour to harass the enemy without distressing his own troops. An enemy's army which has been harassed for a long time, may be easily defeated.

There is not a better counsellor than a competitor for the overthrow of an enemy; wherefore great pains should be taken to raise such a claimant.

Having entered into a confederacy with some one amongst the chief's sons, or with one of his principal counsellors, at length, it will be proper, with a firm resolution, to provoke him to fight.

And when a chief shall have given him an overthrow by means of his nearest friends, he may put his enemy to death.

Let a prince make his own regions popular, for the sake of possessing that of another: or by bestowing gifts, and conferring honours, with like popularity, let him acquire the odour of fame for generosity.

What is the use of saying so much upon the subject? said the king, interrupting him:

One's own exaltation is another's tribulation, and both, they say, is policy. Having granted this, our fine language is contradicted by our actions.

The minister smiling at this, replied,—It is entirely so; but,

किन्तु अन्यदुर्जूहसु समान्यस्त्रासनिवचिते ।
 सामान्याधिकरणं हि तेऽस्तिगिरयोः कुमाः ॥
 ततउत्याय राजा भौद्धस्त्रिकावेदितस्त्रपे प्रस्थितः च च
 प्रहितप्रणिधिर्हिरण्यगर्भस्त्रास्त्रय उवाच देव समानत
 प्रायोराजा चित्ररथः सरप्रति गत्यपर्वताधित्यकार्या
 समावासितकठकोऽनुवर्त्तते दुर्मोधनं प्रतिष्ठासनु
 सम्भान्तर्यायतोसै। मध्योगस्त्रास्त्री किञ्च केवचित् एव
 तस्य विज्ञातकवाप्रस्त्रेनैव तदिष्टितमवस्त्रं समा
 यद्वेष कोप्यस्त्रहर्वेष प्रामेय निषुक्षः । अकोश्चूते देव
 काकश्चासौ सम्भवति । राजाह न कदम्पिदेनत् यद्येवं
 तदा कर्त्त तेष शुक्लस्त्राभिमयोद्योजः छतः ॥ अपरत्व ॥
 शुक्लस्त्रागमनात् तस्य विघ्नहोत्ताहः यच्चिरादवास्ते ।

किन्तु एक पुरी उच्छृङ्खल अग्र शुभी शाश्वतिमित्यित
 येहेतुक आलोक ओ अष्टकारोरे यामानाधिकरण्य कोर्थास्त्र
 अर्थात् येमन एक अधिकरणे आलोक ओ अष्टकार दूर
 थाके न। एमनि एकाधारे उच्छृङ्खल ओ शाश्वतिमित्यस्त्र दूर
 थाके न। ताहार गर राजा उठियादैवज्ञकर्त्तक छापित
 जग्नेत्रे याज्ञा करिगेम । अनस्त्र शुरित चर हिन्द्यगर्त
 समीपे आसिया कहिल हे महाराज चित्ररथ राजा आगत
 पुराय संप्रुति मलयुपर्वत समिधाने बास करितेहे अमु
 क्तम दूसास्त्र सकान कर्त्तव्य येहेतुक ऐ गृथ महामज्जो आर

कोन वाईल जहित भाहार प्रत्यक्ष करालागेते
 भाहार इदित आवि जात हईलाहि रे ए राजा कोन
 लोकके आमान्निगेन दुर्गेते पूर्वेतेह प्रेरण करि
 आहे। चक्रवाक बलितेहेहे महाराज काकड ए सज्जवह्य।
 राजा बलिलेन ईहा कदाच नय षदि एमन रटे तबे केस
 से शुक्रेर पराभवे उद्यम करिल एवं शुक्रेर आगमनेते
 भाहार युद्धोऽसाह से अदेक काळ ए त्थाने आहे।

One is lofty, powerful, and a villain; whilst another is guided and restrained by moral laws. When shall we find the same superiority in light and darkness?

At length the king got up and resolved to march at the time appointed by his astrologer; but just then the spy who was sent to observe motions of the enemy returned, and informed Hiranya-garbha that king Chitravarna was almost arrived, and that at present he was near the Malaya mountains; that the construction of a castle was instantly to be resolved, for the vulture was a very wise minister; and that from the tenour of his conversation there was reason to believe, that he had a spy even then whithin the castle. To all this the minister replied, that if there was a spy, it could be no one but the crow, whom they had entertained. That can never be, replied the king; for if he had been so, how came it to pass that he shewed such readiness to punish the parrot? And besides, war was not resolved till very lately upon the return of their ambassador the parrot.

कर्त्ती चूपे गाया जापन्तुः दद्धनीकः न एव काम लभन्तुम्
ति कदाचिदुपारकाङ्क्षते । पूर्व । चरोपि लिपार्थ
पञ्चर्घन्तुरथेऽपि श्रवणः प्ररः । चरितो हैर्योपि लिपिसार
कर्त्तीपर्थ ॥ अस्मय ॥ कर्त्तीहीरवरीवाय शुद्धकर्त्त
कर्त्तीधकः । सेवकः लक्ष्मीकर्त्ती च एवा उपासक ॥
चक्रः शश्वति कर्त्तवेक्ष । दाता उपरवि कर्त्तु मुख
शूद्रकर्त्ता राज्ञः बीडाररवि कर्त्तवेक्षिणीकोराज्ञं
ल सुन्नय शश्वत्तुरवर्णी लक्ष्मीराज्ञवाक्यर्थ तथा गोर
वरोवाय लक्ष्मीराज्ञपुषः ऊतिहेतावायाम राज्ञवर
मुपनय फलीकारनुपाय कर्त्तु तदीत्यनार्थी राज्ञवीराज्ञ
दर्भगे कारव तात्त्वेनात्मे लक्ष्मीकर्त्तवेक्षिणीकर्त्त
वदि लक्ष्मीकर्त्तवेक्षिणीप्रमोक्षनवर्णी तदीत्यनार्थी लक्ष्मी

मङ्गली बद्धिज्ञेहे तथापि आगमत्रुक भक्तवीर्य । नाला कहित्तेव
आगमत्रुक व्याकुल ओ कहाचिं उपकारक हम तुम पर ओ हित्त
कामी बद्धू हम बद्धू ओ अहितकामी पर ओ हम शरीरजात
म्लोग अहित हम बना उषध हित हम । अपर शुद्धुक नाला म
बीरवर नामे भृत्या हिम ले अत्यन्त बालेते निज पुण्यके
बलि दिया हिम । चक्रवाक कहित्तेहे ए कि पुकार । नाला
कहित्तेहेन । आमि पूर्वेते शुद्धुक नाला म जीडा नमोबमे
कपूर्जकेजिदामा नाजहांसेम कल्या कपूर्जमजमीर नहित
अडिशन अशुद्धापा हैनाहिलाम ताहाते बहानाह पूर्ण दीर

वर मादे कोवदेशहैते आविष्टा राजसारे पिला आरिके
बलिल आवि बेतनाथो राजपुण्डि राजदर्शन कम्बाओ । ताम
पर ताहाकत्तुक ओ राजदर्शन कान्नित हैया बलितेहे हे
महाराज यद्यपि अम्भूत्तेते महाराजेर पुर्योजन
धाके तबे आमार बेतन कर ।

Nevertheless, answered the minister, it is proper to suspect one who came to us as he did. True, replied the king, provided he be guilty of any improper action; but,

A stranger, if well disposed, is a friend; but a friend, if ill-disposed towards one, is a stranger. A distemper although generated in the body, is malignant; whilst a drug produced in the woods proveth salutary.

King Sudraka had a servant, by name Vira-vara who in a very short time offered up his own son.

How was that? said the minister; and the king related the following tale:

FABLE IX.

IN former days I used to amuse myself with a certain female of my own species, whose name was Karpura-manjari, and who was the daughter of the royal gander Karpura-keli, in a pleasure lake belonging to king Sudraka. One day a young man, whose name was Vira-vara, and who proved to be a Raja-putra come from some distant country, presented himself before the porter who stood at the king's gate, and addressed him in the following words:— I am a soldier in search of employment; pray procure me a sight of the king. The porter conducted the stranger in to the presence of his master; to whom, he addressed himself as follows:—Sir, if thou hast any occasion for my service, let my pay be fixed.

शूद्रकात्माय । किन्तु वर्तन । वीरवरोऽनुते प्रथमं सुपर्ण
पश्च मताग्नि देहि । राजाह का ने सामग्री । वीरवरा
अनुते हौ वाङ्मय वृत्तिः । राजाह मैत्रेयकर्म
तत्त्वावधिकारस्थितः अय मदिभिरक्ष देव दिनवत्तु
उपर्युक्तं वर्तन इत्वा प्राप्तामस्य लक्षणं किमुपयुक्तोऽय
एतावद्वर्तनं मन्त्रात्यनुपयुक्तोवेति ततोमस्त्रिवचनादर
हय वीरवराय ताम्बूलं इत्वा पश्चमताग्नि सुवर्णाग्नि
दक्षाग्नि तद्वर्तनं तद्विग्नियोगस्य राजा सुमिष्टं निरु
पितः तद्वर्त्ते वीरवरेण देवेन्द्रेणाच्छ्रावेभ्योदत्तं स्थितस्या
हृदुःखितेभ्यः तद्विग्निष्टं भोजयन्त्यविचासवयेन एतत्
सुर्वं निष्प्रकल्प्य इत्वा राजद्वारगर्विनिमयं लक्ष्मपात्रिः शेरते
सदा च राजा लक्ष्मयं समादिश्वति तदा सम्भवपि आग्नि

शूद्रक बलिग तोमार बेत्तन कि वीरवर बलितेहे
प्रुत्याह पाँच शत शूर्वं देओ राजा बलिलेन तोमार
सामग्रा कि वीरवर बलितेहे वाह दूइ खफ्ल तृतीय राजा
बलिलेन उसामर्थ्य मय ताहा उनिस्त्रा वीरवर चलिल ।
अमस्त्रम अमात्योग्ना कहिल हे महाराज चाहिल दिवसेऱ बेत्तम
दिया ऐहार अक्षप ज्ञान एलोक केमन उपद्युक्त एत बेत्तम
जार अनुपवृक्तहै वा । तৎपरेमज्जिरवाक्येते आज्ञाम करिया
वीरवरके गान दिया पक्षपत शूर्वं दिलेन ऊतार वाका

आम ताहार विमिषोग राजा निर्जने निरपण करिलेन बीज
बर ताहार अर्के देवतारहिंगके ओ ब्राह्मणेरहिंगके
दिल अवशिष्टेर अर्के दृष्टिरहिंगके तदवशिष्ट थार्य दुर्बा
दिते व्यय एই सकल नित्य कर्त्ता कर्त्ता राजसारेते दिवा
राजि खल्हत्तेते शयन कर्रे वथन राजा आपनि आज्ञा
कर्रेन तथन मिजपूर्हे षास्त्र ।

The king asked him, how much? and he replied. five hundred suvarnas a day. What weapons hast thou? demanded the king. My two arms, replied the soldier, and my sword, which makes a third. This will not do, concluded the king; upon which the soldier bowed, and took his leave. The minister happening to be present, said,—Please your highness, give him four days' pay, and learn what sort of a man he is, and what assistance he can be of. According to the minister's advice, the man being called back, they gave him Tāmbula, and four days' pay in advance; to the expenditure of which the king very privately attended, and found that he gave one moiety to the gods and the Brāhmans, one-fourth to the poor, and spent the remainder in food and amusements; and that after performing these several praiseworthy actions, he attended sword in hand at the king's gate day and night, and never went to his lodgings without his master's express permission.

पर्वतादा इन्द्रचतुर्दशी राजा राजा च कर्ण अन्धम
जनि शुभाव शुद्धकल्पाव कोऽय इरि तेजोऽहं
देवाह वीरवरः । राजोवाच अन्धनानुसरते किञ्चित्
वीरवरो यथा ज्ञापयति देव इत्युक्ता पञ्चितः राजा च
पिन्निम न तदुचित च यं एकाकी राजपुत्रो यथा मूर्खो
भेदे तमसि प्रेरितः तदगुमता किमेतदिति निरूपयानि
ततोराजापि सङ्गमादाय तदगुसरवक्षमेव नकराह
हिर्निर्ज्ञमाम यत्वा च वीरवरेष सा ददती इपयोनसम्ब
या सर्वासुहारभूषिता काचित् यो हठा पृष्ठा च का
लं किमर्व रोहिणि क्षियोऽहं वहयोत्तर शुद्धकल्प
राजस्त्रियोचिरादेतस्य भुजश्चायायां नहता सुखेन
पित्तान्ता इदानीमन्यत नमिष्यापि । * * *

अनन्त एक दिवस कृष्ण पक्षीय चतुर्दशी ग्राहिते राजा
कक्षार यहि लोहम शब्द उन्निमेन शुद्धक कहिलेन
केके ऐ आरे ने कहिल हे महाराज आनि वीरवर
राजा बलिलेन द्रुमनेऱ अनुश्रण कर वीरवर कहिलेन
हे महाराज येपुकार आजा करेन ईहा कहिला छमिल ।
राजा ताहमा करिलेन ईहा उपमूर्त्ति मय घोर अद्वारा
एकाकी ऐ राजपूत्र श्रेष्ठित हईल सेहै हेतुक पञ्चां
प्रमाण करिला कि ए ईहा निकपण करि ताहार पर राजा
त अनि लैया ताहार अनुश्रण करेते अगरेन बाहिरे

प्रेषेय पिला वीरवरकर्त्तुक लेहे झोरमकार्णी अगली
बदलप्पाचा नर्वासकार भूषिता कोयती निर्मीकिता हैल
आम जिज्ञासिता हैल के फूमि कि निमित्ते झोरन कर
दी कहिल आमि एहे शूद्रुकेव ग्राउनची चिनकाल हैलाच
वाहस्हास्त्राते वड शूष्टे विश्वाम करियाहिताम नंगुति
अदा अ प्रमन करिव !

On the fourteenth night of what is called the dark side of the moon, the king heard a noise like one bitterly crying, upon which he called out to know who was waiting at the door, and his faithful Vira-vara answering that he was there; he ordered him to pursue the crying which they heard; so, saying, I obey your highness's commands, away he ran. In the mean time, the king reflected in this manner:—I have done wrong to send this soldier away by himself in such a dark cloudy night. I will even go too and see what is the matter. So saying, he took his sword, and thus followed till he got without the city; and presently after he saw the soldier with a female endued with perfect youth and beauty, and richly attired, who was weeping. Who art thou, and why dost thou weep? demanded Vira-vara. I am, said the female, the goddess Sri, the fortune of king Sudraka's dominions, who hath long dwelt happily under the shadow of his wings; but, alas! I am now about to flee to some other place of refuge.

वीरवरोद्भूते यथापाकः सम्भवति तथोपायोच्छिष्ठ गत्
 कथं स्यात् पुनरिहावस्थन् भवत्याः सक्षीरवाच चरि
 त्वमात्मनः पुञ्च शक्तिधरं दाचिश्चक्षेषु प्रेतं भवत्याः
 सर्वमङ्गलायाउपहारी करोचि तदाई पुनरवसुचिरं
 निवसामीत्युक्ताऽहयाभवत् ततोवीरवरेण स्वस्तरं भवता
 मिद्यायमाना स्वधूः प्रवोधिता पुनर्जाते। निद्रां परित्य
 ज्य उत्याद उपविष्टौ वीरवरस्तत् सर्वं सक्षीरवाचमनु
 त्तमान्। तद्युक्त्वा सामन्दः शक्तिधरोद्भूते धन्योहमेवम्
 तः सामिराज्यरक्षार्थं अन्नमोपयोगः स्वास्थ्यस्तन् कोऽप्त
 भुला विलक्षणं देतुः एवंविषे कर्मलि देहस्य विनियोगः
 साक्षः ॥ अतः ॥ धनानि औविनश्चैव परार्थं प्राप्तुत्वृ
 जेत् । सद्विमित्तं चरं त्यात्माविनाशे नियते चति ॥

वीरवर बलितेहे येथामे अपार इम देखाने उपारु ते
 आहे तबे कि पुकारे एथामे पूनर्वार आपमकार अव
 शानहर लक्षी कहिलेन यद्यपि विश्वसनेते युक्त
 आपम पूअ शक्तिधरके त्र्यमि उवगठी सर्वमजलाके बलिहे
 ते तबे आगि पूनश्च एथामे बहकाळ वास करि ईहा कहिला
 अस्त्र्या हईलेन । ताहार परे वीर वर आपन पूहे गिला
 निद्रित आपम पत्रीके आर पूअके जागाई लेन ताहारा
 दृष्ट अन निद्रा ज्याप करिला उठिला बलिल । वीरवर देह
 सकल लक्षीर वाक्य बलिलेन ताहा उलिला आत्माहित

हैमा शक्तिधर बलितेहे धन्य आमि वामिर लाज्यरकाल
निमित्ते ये आमार एतादृश उपर्योगिता से श्नाय तबे
एथन गौणेर कारण कि एतादृश कार्येते श्रीराम निमोग्न
श्नाय । येहेतुक प्रिति व्यक्ति धन आर प्राण परंपरा निमित्ते
त्याग करिबेक के नमा श्रीरामाप्न अवश्य हवेह इहाते
साधुर निमित्ते त्यागहि भास ।

What, O goddess, said the soldier, will induce thee to tarry still longer here? If, replied the goddess, thou wilt offer up thy own son Sakti-dhara, who is distinguished by two and thirty marks, to the goddess who resideth over the welfare of all nature, then will I remain here for a much longer period of time; and saying this, she vanished from his sight.

Vira-vara now went home, and called up his son and his wife, who were both asleep; who having risen accordingly he related to them every thing which had passed with the goddess. His son, the moment he had concluded, exclaimed in a transport of joy,—O how fortunate I am, who can thus be the means of preserving my sovereign and his dominions! Then, O father, what occasion is there for any further hesitation or delay; since the assistance of this body is at all times ready upon such an occasion as this? For they say,

A good man should forsake wealth, and even life itself, for another. It is good to sacrifice one's self for a holy person upon the approach of his destruction.

अक्षिपरमात्माय एवेन्द्र वर्णं तत् केनाप्यन्देश
 कर्णं च गुणस्त महावर्णं च लिङ्गं केऽपि विषयं इत्या
 तोऽप्य एव एवं ग्रन्थात्मायाः वर्णं कराः तत् वर्णं ग्रन्थात्मा
 वर्णं च वीरवरोद्भूते देवि प्रसीद विषयता विषयता
 चूहोमहाराजः महानामुपहाररथ्युक्ता पुष्ट्य विर
 विष्वेदः ततो वीरवरदिन्तयामास महीनराजवर्णं च
 लिङ्गारः लतः अभुता लिङ्गुष्टस्य जीवनमहालिङ्गात्मा
 आलगः विरच्छेदः लतः ततः लिङ्गापि लालिङ्गात्मा
 कर्णं च वदनुहितं वर्णं इहा राजा वर्णं
 लिङ्गात्मामास । जीवन्ति च लिङ्गात्मे च लिङ्गाः सुह
 वसात् । लोक ग्रन्थात्माके च चूहोम भविष्यति ॥ एतै
 मैत्र परित्यज्ञै लभ राज्येनापि व्यप्तेऽन्वे ततः चूहो
 मापि लिङ्गरक्षेत् लतः चकुत्यापितः ॥ १०१५

अक्षिधर्मे दाता कहिल यहापि ऐहा दा कर जबे अना
 कोन कर्त्तेते अतिवक बेत्तलेर लिङ्गार हैहे ऐहा
 आलोचना करिया बकले वर्णमहार इहाने गेल ये
 खाले वर्णमहारके पूजा। करिया बीरवर बलिज्जहे हे देवि
 प्रशस्ता हও शुद्धक महाराज लख्ष्मूक हठेस आपसि बलि शुद्ध
 ए ककन ऐहा कहिया पुण्ड्रे मठक हेहन करिलेस । उहन
 जार बीरवर ताबना करिलेस ये गृहीत द्वारबेक्षेस लिङ्गा
 ज ऐस बंगुडि अपूर्वकेस जीवन निर्वक ऐहा लिङ्गेस

कन्त्रियांशापारं पिङ्कश्चरन् कर्मिलेन तादारपारं वीर्यवर्गेन
वी ओ वामिपूर्णं शोकार्णा हैमा तादा कर्मिल । इस्ता से ऐ
सकल देखिया विष्णुपारं हैमा चित्ता कर्मिलेन आवाज
तृण्य कृष्ण अस्त्रांजितेह ओ मर्मितेह पूर्विवर्तेह
हैमा तृण्य शोक हैमा है उक्तव वा लेहेत्तुक हैमातेह
महित्तुक आवाज़ालेन विष्णुज्ञानव उक्तव तृण्य कृष्णक ओ
पिङ्क षष्ठक व्यवहारं कर्मिलेन मिरितेह खृष्ट उठाइलेन ।

This simple saying, added the mother, belongs particularly to our tribe; then if he be not permitted to do so, how else can we give an equivalent for the splendid salary which the king allows us? Having considered this proposal, they all went to the temple of the goddess; and when they had worshipped her image, the father Vira-vara addressed her in these words:—O goddess! let Sudraka our sovereign be prosperous! Saying which, he cut off his son's head. Thus, said he to himself, have I earned the wages which I received from my sovereign; and now let me pay the forfeit of my son's life! and instantly he cut off his own head. His wife too, over-powered with grief for her husband and son, followed their example. The king, filled with astonishment at the scene before him, said to himself:

Such little animals as myself come into life, and die away without end; but there never has been, nor ever will be, in this world one like unto him!

Oh, I can have no further enjoyment of these my dominions! Saying this, he lifted up his sword to cut off his head also;

अब भगवत्या सर्वमङ्गलया राजहसे पृथुतत्त्व पुन्ह प्रस
आयि ते एतावता साहसेन चलं जीवनान्तेषि तत्व
राज्यभङ्गानाक्षि । राजा च शास्त्राङ्गपालं प्रहर्ष्योवाच
देवि कि मे राज्येन जीवितेन या कि श्रेष्ठत्वं यद्यह
यनुकर्मयोगचादा यज्ञायुःशेष चर्ण यदारप्युचोवीर
यरोज्ञोवनु अव्यवाई यदाप्राप्ति वतिगच्छामि । भवत्त्वं
वाय पुरानेन ते सत्योत्कर्षेण सुखवालस्येन च तत्व तु चा
यि गच्छ विजयो भव अवमपि सपरिवारोराजपुत्रोवी
न्तु इत्युक्ता देव्यहस्याभवत् । ततोवीरपरः सुपुत्रदारो
महं यतः राजापि तेरस्याचितः सत्वरमन्तःपुरं प्रविष्टः
अय प्रसाते वीरवरोदारस्यः पुनर्भूषास्तेज पुष्टा यन्
आह देव या रहती स्त्री नामवस्त्रोक्ताहस्याभवत् ॥

अनुस्तुत्र उग्रवत्ती नर्वमहला ग्रामार इह खरिलेन आर
कहिलेन पूर्ण आमि तोमाके पुस्त्रा हैलाम एत नाहन
निर्वर्थक प्राणास्ते ओ तोमार ग्राज्यत्व नाहे ग्राजा अडोह
पुणाम करिला कहिलेन हे देवि आमार ग्राज्योपाखेहि
वाकि पुर्योजन यद्यपि आमि अनुगृहीत हहे तरे आमार
अयूर श्वेतेन नदार्लापत्ता एहे बीरवर बाँचूक नडुवा इहाना
येमति पाहिजाहे सेहे गतिआमि पाहे उग्रवत्ती कहिलेन
हे पूर्ण तोमार एहे नत्य नकामताते आर भृत्यावाह
नगोते तोमाके तूळे हैलाम याओ अन्नवत्त एते एहे

सप्तरिवाम ग्राजन्नमारु ओ बाँचूक हैहा कहिला देवी अस्तित्वा
हैलेन । तदनन्तर वीरवर गदान्नपूणि गृहे गेलेन ग्राजा
ओ ताहान्न दिगेन्न अलकित हैला शायु अस्तःपूर्वे पुरेश
करिलेन । अनन्तर प्रातः काले बारह वीरवर गूम्फ
जिज्ञासित हैला कहिलेन हे महाराज झोदनकारिणी से
श्री आमाके विनीकण करिला अदृश्या हैल ।

but on the instant, she on whom dependeth the happiness of all, making herself evident under human form, seized him by the hand, and said,—My son, forbear this rashness! At present thy kingdom is not subdued! The king prostrated himself before her, and said,—O goddess! of what use to me is dominion, or even life? If thou hast any compassion for me, O let Vira-vara, with his family, be restored to life; or if it be not thy will, permit me to pursue the path wherein I was found by thee! The goddess replied,—I am well pleased with this thy noble generosity and tenderness; then go thy ways, and prosper; and let this man, his wife, and son, all rise up and live! The king rendered thanks, and returned unobserved to an apartment of his palace to sleep. Vira-vara too being restored to life, together with his wife and son, he conducted them home.

Vira-vara being again on guard at the king's door, and being questioned by him respecting the person who was heard crying, replied, that upon her being seen she became invisible,

न एवायम्या दाता विष्णु तद्यज्ञनाकर्त्ता राजाधिना
यत् कर्त्तव्यं श्वाच्योगदास्यः ॥ यतः ॥ प्रियं कुर्याद
स्वपदः शूरः सादपिकत्यनः । दाता नायादवर्णं च प्रद
लः लादमित्तुरः ॥ एतम्याहायुद्यत्यक्षरं एतदित्य् एवं
शक्ति ततः च राजा दातः विष्णवां जात्या वर्द्धत्वान्ती
प्रसुत्य प्रसादात्मसे जार्हाठरात्मददौ तत् किमागम्भु
कोज्ञातिमात्राहुषः तथापि उत्तमायगमयमाः तन्त्र ।
अकर्त्ताकोभूते । योऽकार्यं कार्यत् याति तकिं भवा
भूयेष्ट्या । एवं सामिसन्मेदुःखं तद्या भाषेदकार्यतः ॥
वैयोगुहस्तं भवती च यस्य राज्यः प्रियः भद्रा । अरोरपर्यं
कोपेष्यः प्रियं च वरितीष्यते ॥ अत्युदेव ॥ ४८४

आत्र कोन्यृत्वात् नाहे । ताहाल तर्था गुनिमा राजा चिरा
करिलेले एই वाति श्वाष्य महासर वेहेतुक कार्णगायत्रित
हैल्या प्रिय करिबेक शूर आज्ञान्नायारित हैलेक राता
अग्नाव दास्ती हवेला वावदूक वाति निझुल ताती हवे दा
एই महागुकव जक्कन ईहाते नमातह आहे । ताहार परा
लेह राजा पूर्वाळे शिष्ट सता करिमा जक्कल वृत्तात्पुरुषाव
करिमा अनुगुह पुरुष ताहाके कर्णाट राजा दिलेले । तबे
जातिमात्रेतेहे कि आगमुक दृष्टे ताहाते ओ उत्तम वधार
अधम आहे । चक्रवाक वलितेहे राजार ईहाते ले
अकार्याके कार्या तूळ्य करिमा खासद कर्ये ले कि शत्री

पुत्रोन्मादेन सूर्य ओ भाल तथापि अकार्याके कार्य करिला शासन करिबेन। ये ग्राहान् दैद्य ओ उक ओ मदी प्रियवरह द्वय से ग्राजा शरीर एवं धर्म एवं भाषारहैते परिभास्तु द्वय हे महामाजि शुभम करह !

and that there were no further tidings of her. The king was exceedingly well pleased at this, and said within himself,—What a praiseworthy man he was, repeating these lines:

He should speak kindly, without meanness; he should be valiant, without boasting; he should be generous, shedding his bounty into the dish of the worthy; he should be resolute, but not harsh.

This is the character of a great man! In this there is all!

In the morning early the king assembled a special council; and when he had publickly proclaimed the proceedings of the night, he bestowed the government of Karnātak upon his generous deliverer. After this, concluded the royal goose, must every one who cometh unasked be a villain? The truth is, there are three sorts amongst such too: good, bad, and indifferent.

The minister replied,

Is he a minister who, in obedience to his sovereign's pleasure, payeth attention to what should not be done, as if it were proper to be done? It is better that the heart of the master should suffer pain, than that he should be ruined by doing that which ought not to be done.

If the physician, the spiritual guide, and the minister, become the flatterers of their prince, he is sure to lose his health, virtue, and treasury.

Hear this, please your highness:

पुण्याहारं पदेकेन तत्त्वागापि भविष्यति । इत्या मिशुं
भहात्तोभाग्निथर्वी नापितोषया ॥ राजा इच्छति कर
नेतत् । मत्ती करवयति अस्ययोध्यायां चूडामणिर्नीम
क्षवियः तेज धनार्थिना महता लेशेन भवतांसन्दार्द
चूडामणिस्त्रिरगाराधितः ततः स्त्रीलृपापोऽसौ रुपे दर्श
नं दत्ता भवत्तदादेशादेवरेणादितः यत् तत्त्वया प्रातः
त्तौर छत्वा लगुडं इसे छत्वा दर्शे निभृतं स्त्रास्त्रिय
ततोऽस्त्रिप्रेवाङ्गने समाप्तं मिशुं पश्यति तत्त्विर्यं लगुड
प्रहारेण हनिष्यति ततः गुवर्हकस्तयोगविष्यति तेज
त्वया यावज्जीवं सुखिना भवितव्यं तत्तत्त्वानुष्ठिते तदृ
तं तत्र त्तौरकरवायानीतेन नापितोषयालेषां चिन्तितं
अथ मिधिप्राप्ते रथमुपाद्यः वर्णयेद्यदि न करोयि ।

पूर्णप्रयुक्त कोन एक व्यक्ति याहा पाईजाहे ताहा आवाज
उ हईबे इहा छान करिया वे लोक कर्त्त वर्ते ने मष्ट
हय इहाते पृष्ठात अतिशय लोडप्रयुक्त भिक्षुकके ता
त्त्वा करिया मिथ्याखोर्मापित येथे मष्ट हईजाहिल ।
ज्ञाना जिज्ञासितेहेन ए कि पुकाऱ । मत्ती कहितेहे ।
अयोध्याते चूडामणि नामे करिय हिलेन तिनि खनेन
मिमित्ते उगवान् उच्चुच्चके वहकाळ आराधना करिलेन ।
ताहाऱ शर शिळाग ए करियके उपैते दर्शन मिळा
महेश्वर आजाते अवेत आहेश करिलेन वे चूरि

आद्य पूर्वाङ्के कोऱ करिया हस्तेते लघुड करिया गृहेते
लुकायित हईया थाकिबा अनन्त्र ऐ अहमेते एक भिक्
कके आसिते देखिबा ताहाके निर्य लघुड पुहारे नष्ट
करिबा ताहार पर सूर्य कलस हईबे ताहाते है तूमि जी
बन पर्यास्त सूखी हईया थाकिबा तदनन्त्र ताहा करिले
ताहा हईल । ताहाते क्षेत्रकरणे निनिते आसियाहिल
ये नापित से ताहा देखिया चिन्ता करिल षे निधि पाइबार
उपाय एह आमि ओ एह पुकार केल ना करि ॥

The good which hath been gained by one will also be gained by me. But the barber who wished for wealth, having through his infatuation killed a beggar, is put to death himself.

How came that about? said the king; and the minister related the following story:

FABLE X.

IN the country of Ayōdhyā there was a Kshatriya, by name Churā-mani, who, being exceedingly anxious for the acquisition of wealth, offered up his prayers, with great fervour, to him in whose diadem is a crescent; and at length, one night, when he had been purified of his sins, that deity appeared to him in his sleep, and addressed him in these words: in the morning early, having shaved thyself, stand out of sight with a stick in thy hand, and when thou shalt see a beggar coming into the yard, thou wilt beat him to death with thy stick without mercy; for his dead body shall be changed into a pot of gold, which may serve to make thee as happy as thou canst wish for the rest of thy life.—The instructions of the god were followed, and success attended; but the whole transaction having been observed by the barber, who came to shave the man, said to himself,—Ho, ho! this is the way to get money is it? Why then may not I do the same?

ततः प्रस्तुति नापितः प्रत्यहं तथा विधो लगुडहस्तः सुनि
 भृतं भिक्षारागमनं प्रतीक्षते एकदा तेन प्राप्तो निष्ठुर्स
 मुड्हन् आपादितः तस्मादपराष्ट्रात् सोपि नापितः राज
 पुरुषैर्व्यापादितः अतोऽहं इवोमि पुण्यालभ्यं पदेकेने
 त्यादि । राज्ञाह । पुरावृत्तकथोद्धारैः कर्त्त निर्णीयते
 परः । स्यान्निष्कारणवन्धुर्ब्रां किं वा विश्वासघातकः ॥
 यातु प्रस्तुतमनुसन्धीयतां मत्त्वाधित्यकायां चेत् चित्त
 वर्णस्तदधुना किं विधेयं मद्वी वदति देव शामतप्रशि
 धिनुखान्मया शुनं तन्महामविष्णोमध्यस्य उपदेशे यस्मिन्
 वर्णेनानादरः क्षतः ततोऽसौ मूढोजेतुं शक्यः ॥ तस्मा
 चिक्षां ॥ त्रुञ्जः कूर्माऽलसोऽसत्यः प्रमादिभिरवस्थितः ।
 मूढोयोधावमला च सुखच्छेयोरिषुः सृतः ॥ ४५

সেই অবধি ঐ নাপিত পুতিদিন নেইকপ লঙ্ঘড় হত হইয়া
 নির্জনেতে ভিঙ্কুকের আগমন পুতীক্ষণ করো। এক দিবস সেই
 নাপিত ভিঙ্কুককে পাইয়া নষ্ট করিল সেই নিমিত্তে রাজপুরু
 ষেরা তহাকে নষ্ট করিল। অতএব আমি বলি পুণ্যপুরুষ
 কেন ব্যক্তি ইত্যাদি। রাজা কছিলেন পুর্বকালের বৃত্তান্ত
 কথাসম্ভার। কি পুরুষেরে নিশ্চীত হইবে কি কারণ ব্য
 ক্তিরকে বঙ্কু হইবে কিম্বা বিশ্বাস ঘাতকই হইবে যাউক
 নিপত্তি অনুসন্ধান কর মময় পর্বত সমীপে যদি চিরবর্ণ
 আনিয়াছে তবে এখন কি কর্তব্য মন্ত্রী বলিতেছে হে মহা

झाज आगत पूर्वे शुद्धेते आवि उमियाहि ए महा शक्ती
गृध्रे उपर्युक्ते ये चिकिरण अवाद्व करियाहे नेहे नि
निष्टे ए चिकिरण मूलताहाके ऊप्र करिते शक्ति वटे विजेता
ताहा कहियाहेन लोभी ओ थल ओ अलस ओ विष्णवादी ओ
अनवधानस्तु ओ नृत आर योषाग्रहिग्र अवज्ञाकाङ्क्षी एहे
सकल विपक्ष अनायासक्षेत्र इल ॥

From that moment the barber used every day to conceal himself with a large stick in his hand, waiting for the coming of a beggar; and at length, when one came, he beat him so unmercifully, that he died; and the consequence was, that the barber was put to death by the officers of justice for the crime.—I say, therefore, *The good &c.*

The king replied,

How is a stranger to be found out by the repetition of a parcel of old stories, whether he be one who hath no motive, or a friend, or one who would betray one's confidence?

Let the crow alone, and let us pursue what we have to do. Chitra-varna is now in the neighbourhood of Malaya. What is to be done? The minister replied,— "Tis true he is come; but I have heard from the mouth of a trusty spy, that Chitra-varna hath treated the wise counsels of that great minister the vulture with contempt; and therefore the fool may be defeated; for they say,

The enemy who is either avaricious, subject to passion, unruly, treacherous, violent, fearful, unsteady, or a fool, is easily to be defeated, we are told.

ततोऽसौ यावद्भवत्तुर्गाररोधं करोति तावद्यज्ञिवन्
वर्णसु तदसानि हनुं सारवादयः सेनापतयोनियुक्तय
न्ता ॥ तथा ४ ॥ दीर्घवर्कपरिआन्तं शशिवनस्तुत्वं
ज्ञारामिनयवर्तत्वं चत्पिषाकार्हितं तथा ॥ प्रमत्तं भो
अलयर्थं आधिदुर्भिर्द्वयोऽडितं । यासंस्थितमभूयिष्ट इडि
कामसनाकुला ॥ पहुणांगुजलाच्छमं सुव्यक्तं हस्तुविदुतं
शब्दभूतं यहीयातः परस्तैव विज्ञातयेत् ॥ अन्यत्र ॥
अवस्तुन्दभयाद्राजा प्रजावरहनमयम् । दिवामुम्पं
समाहन्यान्निदाशाकुलसैणिकं ॥ अतस्य प्रगाहिणो
वलं गत्वा यथावकाशं दिवानियं ज्ञान्वयासेनापतयः
तथागुष्ठिते दिववर्णस्य सैणिकाः सेनापतयस्त्र षट्क्षेत्रा
लिहाः तत्त्विवर्णाविषयः लग्नविवरं दूरदर्शिनमाहा ॥

लोहे हेतुक ऐ चित्रवर्ण याबृंपर्यन्त आमारदिगेल दृग्धार
ग्रोथ ना कर्ये ताबृंपर्यन्त नदी ओपर्वत ओबन ओपरेते
ताहार सेनाके हानिवार मिमिस्ते नारसपुत्रति सेनापति
ता नियुक्त हठ्ठन बिज्जेत्रा ताहा कहियाहेल दूरपर्थश्चास्त्र ओ
नदी गिरि अरन्देते आजल ओघोराघि भय्येते भीत ओकु
धा एवं शिखाते पीडित ओमत ओतोजनवास्त्र ओ रोगी
एवं दूर्भिकेते पाडित ओ अनाहायी ओ अन्न ओ वृष्टि एवं
वाय्यते व्याहल ओ पक्ष एवं धूलि एवं क्षमेते आक्षम
ओ अतिशय बाग्नु ओ दम्यु पीडित एरन्दूत शज्जुसेनाके

राजा अष्टकरिबेक ! अपर आक्रमणभयेते नेह राजा
आगमनश्चास्त दिवासु उ निदुव्याकूल सेनाके मष्ट करिबेक
थह निवित्ते गिया पुम्भेन वल अवकाशकमेते आमा
उद्दिप्तेर सेनापतिरा अष्ट कक्क ताहा करिले परें चित्र
वर्णेर सेना ओ सेनापति अनेक मष्ट हइल ! तৎपरे
चित्रवर्ण उद्धिष्ठ हइया आपन मति दूरदर्शिके वलिल ॥

Then, before he shall have given orders to invest our castle, let the Sārasa and other generals be sent out upon the rivers, into the woods, upon the mountains, and through the passes, to destroy his forces. They say,

If an enemy's army be fatigued by a long march, confined by rivers, hills, or forests; terrified by the apprehension of dreadful fires, distressed by hunger, thirst, and the like;

With their best provisions spoilt, afflicted with pestilence and famine, not steady, not numerous, embarrassed by rains and winds;

Incommodeed by dirt, dust, or water, or destitute of good quarters; a prince may defeat it, and under any circumstances like these.

Or if an enemy be found sleeping in the day, from the great fatigue of watching for fear of a surprize, thus overpowered for want of rest, one may at all times easily defeat him.

Wherefore, let these generals march against the forces of that impetuous peacock, and fight them, either by day or night, as they may find it most expedient:

This advice being executed accordingly, the army of Chitra-varna was overthrown, and a great many of its principal leaders fell in the battle. Chitra-varna was exceedingly cast down at this event, and said to his minister the vulture,—

तात किमित्यजादुपेक्षा कियते किं तापि अविनयोन
आक्षि ॥ तथा चोक्तं । ग रात्रयं प्राप्तगित्येव वर्जितवा
शणाम्ब्रतं । चियं द्युविनयोहन्ति अराहूपगित्वेत्तम् ॥
त्वपि च ॥ दसः श्रियमविनक्ति पश्यामी कल्यतं सुष
करोगी च । उद्युक्तोविद्याम्लं खर्मार्जयशांस मिनीतः ॥
महोऽपदत् देव कृषु । अविहानपि भूयालो विद्यावृद्धेऽप
सेवया । परो छायामवामोनि अस्तासद्वत्तर्यवा ॥ अन्यत
॥ याम त्वो शृणुषा यूनमर्दूपणमेव च वामद्योपद
वाहव्यं अस्तानि महाभूमां ॥ किञ्च । ग साहस काला
रयानुवर्जिता न चात्पुण्योपहतान्तरात्माना । विभूतसः
शक्तमवामुसूच्चितानये च शैर्ये च वसन्ति सम्पदः ॥

हे पिता! केव आमाके उपेक्षा करित्तेहे कोणाओ कि आ
मार अविनय आहे । पतितेना ताहा करिल्लाहेस गाजीक
पाहिल्लाहि इहा ज्ञान करिला अविनय करिवे मा घेहेतुक
वार्जक्यावहा येकपट्टम सोलव्या नष्ट करो एই वर्ण अवि
नय सम्पत्ति नष्ट करो । आम कर्मिपूर्ण लोक सम्पत्ति पाऱ्य
पश्यामा लोक महज ओळख ओ आरोग्या पाऱ्य उद्दोगेः
लोक विद्यार्थीमा पाऱ्य ओ विमल्लेते धर्म ओ अर्थ ओ वश
पाऱ्य । गृह वलित्तेहे हे महाराज तुल जग्नीपीपह वृक्ष
वेदपूर्वि पाऱ्य एইवर्ण अज्ञ गाजी ओ गुणवानके निकटे

झाखिया वृक्षि पास्त्र अपन आदक दुर्बोल पास जी मृगया दृष्ट
 कीड़ा परमदुर्बोल अपहरण अवश्य देस्तेर अदान निष्ठुर वाक्य
 निरपराधीके दण्ड करना एই सकल झाजारदिगेल व्याप
 आर केबल साहस मात्राबलस्थि लोक एवं उपास्त्र रहित
 लोक ऐश्वर्य पाहिते पास्त्रे ना किञ्च न्यायेते ओ शोर्येते
 सम्पत्ति पास्त्र ।

O, my father! why do you neglect me? How have I been wanting in conduct?

Never before now was empire gained, thus to be lost!
 The want of prudence destroyeth fortune, even as sickness the greatest beauty.

One who is expert gaineth fortune; he who eateth but what is wholesome, health; and the healthy, ease; the diligent, the end of knowledge; and he who is well disciplined, virtue, profit, and reputation.
 The vulture replied,—Please your highness,

A king, although he be not himself experienced, may, if he has one old in wisdom about him, prosper; like a tree which groweth by the water's side.

Drinking, women, hunting, gaming, borrowing of money, harshness of speech, and severity, are great blemishes in a prince.

Riches and prosperity are not possible to be acquired by such as pursue power with sudden violence, nor by those whose minds are at a loss for the means; for fortune dwelleth in good conduct and noble resolution.

तदा संप्रोक्ताद्युवाच तादृष्टवाक्षिणीस्त्रीय
सोविष्ट वासेवनवार्ण वाक्याद्युवाच तां प्रोत्पुरीतः
प्रसन्निदनमुभूषते ॥ तदा तीर्थः ॥ दुर्लीलिष्ट वासुदेवा
ति ग नीतिरोषा रम्यविलिप्तवंशुर्वं दीर्घः ।
कं शीर्ण दर्पति कं न निहितं दुर्लीलाभावाः
विवाः परितापविलिप्त ॥ अकर्तः ॥ मुर्दं विवाहः अरदं
हिमावतस्त्रोविवाहः सुखाद्युवाच । विलोप
तिः सुखमापदं नकः विकः सहस्राद्युपि उन्मि दुर्लीकः ॥
इत्युक्ता तेष अविकासोपित अस्त्रादीपोऽस्त्र दाजा तीर्थ
चेत् कर्त गीतियास्त्रवाक्षीनुदी प्रसुक्षमनिक्षिप्ति
वति ॥ अतः ॥ एव वाचि तर्व अस्त्रा आर्ण तर्व तरी
ति तिः । तीर्थाभ्यां ॥ अकर्तः तिः करिष्यति ॥

तूष्णि तिरु लेपार्थ उत्तराह देखिना नाहनिक जामा
कर्तुक उपहिते मत्तुणाते अववधान करिन्नाह जाम विहू
वाक्य करिन्नाह अतएव एই तूष्णीतेऱ्ऱ कल एই अनुकूल
हैत्तेहे । पञ्चितेऱ्ऱा ताहा करिन्नाहेम शीति बोब कोम
दृष्ट मत्तुकाम्बके ना पाँझ ओगे कोम बूग्धाश्चिके ताल
ना देय जल्पति कोम लोकके गर्वित ना कर्म ताहा
के नष्ट ना कर्म श्रीकृष्ण विष्व काहाके तापित ना कर्म
विष्वता हर्षके शात काल श्रवणके दूर्ध्य अवकाम्बके वृत्त
त्वता पूर्णके शिवर्षन शोकके न्याय विपात्के तूष्णीति

अतिरिक्त ऐश्वर्यके ओष्ठ कर्रैहा कहिया से मत्री आ
लोचना करिल एই राजानिरुद्धि न तूवा केन नीति शाङ्कर
कथाकप ज्योत्स्नाके बाक्यकप उन्हाते करिया अक्षकाम
करितेहे येहेतुक याहार बुद्धि नाहे शास्त्र ताहार कि
करिवेक मुई चक्षुते रहित व्यक्तिर मर्गण कि करिवे !

But, continued the vulture, your highness, perceiving
the ardour of the forces, and from mere rashness, paid
no attention to the counsels I laid before you, and treated
me with harshness of speech; this fruit, therefore, of
thy bad conduct, is now actually gathered.

Upon what minister do not the errors of conduct fall?
What man, who takes not proper regimen, do not disorders torment? Whom doth not fortune make
proud? Whom doth not death destroy? To whom do not
the things which women do, give cause of great uneasiness?

Melancholy overcometh cheerfulness, the winter au-
tumn, the sun darkness, ingratitude virtue, the ap-
pearance of friends grief, justice misfortune, and im-
prudence great prosperity.

But, at that time, I said within myself,—This my mas-
ter is certainly destitute of wisdom; how he di-
minishes the lustre of good instructions by the meteor of
his own words!

For,

What will the wise precepts of books do for him who
is destitute of natural wisdom? What will a mirror do
for him who hath no eyes?

इत्याजोच तूर्णीकित अवराजा चहारित्तरात
 अस्य नमापराक इहानीं चाचामित्तरात्तरात
 अत्याद्य विष्वाचर्त्त वस्त्राति तपोपरित्त लक्षणः स्वप्नं
 चिन्तयति कियतामय प्रतीकारः ॥ करः ॥ देवतादु
 गुरो गेतु राज्ञु वास्त्रेतु च । विष्वाचर्त्त चरा
 कोपीवाच्छद्वानुरेतु च ॥ नवी प्रहर शूने देव चा
 मेवीः चलान्विति इव इति देव । अविद्या भित्तिव्यामी
 भिषजां वहियामते । कर्मचि भेदते प्रवासुले चरा
 च विष्वाचर्त्त ॥ चार तेऽस्मैवाद्वाः चारं
 अव्याचलिति च । नहारवाः विष्वाचर्त्त चिरा
 कुदाः ॥ तदेव चरत्तप्रतापां ॥ चलान्वित्तिव्यामी
 ववहितं त्वालचिरेव

इहा आजोळा करिया ठूळ करिया बाकिया । अनुकूलज्ञाना
 कृत्ताङ्गलि हईया करियेव हे पितृः आवाज एहे अपार्वाय
 आहे नम्पुति अवशिष्ट तैयेव नहित किऱिया विष्वा
 चित्तेते ये कपे याहे ताहते उपहेश कर । गुंधु अडा
 करणे चित्ता करिते लागिल इहाते पुर्णीकार कर ये
 हेतुक देवताते गुकते गुकते झाजाते झाजाते वाल
 केते आतुर्रेते कहाच क्रोध कर्तव्य नम । मन्त्री ईशिया
 करितेहे हे महाराज उम करिओ ना चाखासित हईया उम
 मन्त्रिमहिगेव तिज नकामेते तैयेवहिगेव जिपात्तेहे

बुद्धि जाना आम सुहेते के बापति मम । अपर मिर्विलि
लोकेन्ना अम् कर्म करें आम व्यष्ट हम् सुबुद्धि लोकेन्ना
वड कर्म करें अथ व्याकुल हम् ना । सेहेतुक आपम
कार अनुग्रहेते दुर्गके भाविया कीर्ति ओ पुतापेर सहित
तोमाके अम् कामेतेह विष्णुपर्वते जईया षाईव ।

And, for these reasons, I remained silent.—The king, upon hearing this, joining his hands, said,—I agree that the fault was all my own! But, in our present distress, thou shouldst instruct me how I shall be able to retreat, with the few troops I have left, to the Vindhya mountains! The minister now resolved, within his own mind, that he ought to be reconciled to his master, recollecting this saying:

Anger should always be restrained in the presence of the gods, before one's master, sovereign, or a Brāhman; in a cow-house, and not less where there are children, and aged or sick people.

Do not be alarmed! said he to the king, smiling as he spoke; be comforted! They say,

The wisdom of ministers shineth most upon the breach of concord, and of physicians in acute distempers. In peace, who is not wise?

If fools undertake ever so little, they willingly become independent; whilst those who perform great actions, and are men of wisdom and experience, remain attached. This being the case, when by thy valour thou shalt have penetrated the castle of the enemy, I will, without delay, conduct thee, together with honour, glory, and thy army, safe back to the Vindhya mountains.

विजया

किष्यता

नन् च चित्तं देव सरसपदस्तावं राजा विजयेर्विजयस
वज्रोपचम्भेन तुर्णवरोधं करिष्यति ॥ राजार च इह
किष्युना विषेद ॥

किष्यता तज्ज्ञाता

ने किष्यता ॥

विजयत्वस्तुत्वा ।

विंशं

त् वन्नवते ॥ अतो
तिवीर्णोर्दीर्घवाता
त् चरवैष्टुवैरोधः
गंग्य विजयत्वं च
तत् च चित्तं देव सरसपदस्तावं राजा विजयेर्विजयस
वज्रोपचम्भेन तुर्णवरोधं करिष्यति ॥ राजार च इह
किष्युना विषेद ॥

ते वाराहारपिण्डाः
कं च चार्हं प्रवाहमवा
वायपदव्यवहारं वासुदरे
वायि चुक्तरसां राज
विंशं

झाँड़ा कहिलेथ कि गुकाजे नामुडि अंडाम
सेवाते ताहा जम्पाव रहिवे । गुम्बु बजिलेह हे वहा
झाजे नमत हईवे वेहेतूक अम्बेकू झाँड़ार दीर्घनूदता जल
विकिल छिक वेहेतूक अकमां गुर्ग्नोथ कर । हिल
ध्यगर्डेरप्लेनित चल एक आविज्ञा ताहा कहिल हे वहा
झाजे अवशिष्ट अत्यन्न सेवाओ जहित ऐ झाँड़ा छिवर्ण गुम्बुर
परावर्षे गुग्ग ग्रोथ करिवेक । झाँड़ा कहिलेथ हे नर्जल
अथन कि कर्त्तव्य । चक्रवाक वजिलेह निज सेवाते वा
झासाम विषेढ़ा कर ताहा आविज्ञा उपवृक्त लाते पानि

ग्रीष्मिक सूर्य वराहि देव वेहेभूक ये अहानहित काकि
नीके ओ महसु निकत्तुल्य जान कम्बिला संग्रह कर्णे आज
समय विशेषे कोटि धनेते ओ मूक्तुहत्त रथ सेहे ग्राह
सिंहके लक्षी त्याग करेण ना ।

How shall this be accomplished, said the peacock king, with so small a force? Please your highness, replied the vulture, the whole shall come to pass. But as the opposite of dilatoriness is a quality absolutely necessary for a conqueror to insure success, let instant orders be given for the blockade of the crows castle.

Soon after this resolution, a spy came to the royal goose Hiranya-garbha, and told him that the peacock king, by the advice of the vulture his minister, small as his army was, had resolved to march and block up the castle gates. The king said, O Far-see, what is to be done now? Let our army, replied the minister, be divided into good and bad, and let presents be made to the whole, according to their deserts, of money, cloth, and the like; for it is said,

Fortune never forsaketh that lion, prince-who sometimes collects even twenty shells, which is found by chance in the road, and esteems them as thousand Niskas; but at other times bestows millions of weights of gold with a liberal hand.

॥ चत्वारि ॥ कतौ विवाहे व्यवसे रिपुजये यशस्वरे काम
ग्नि मित्रसंयहे । प्रियासु नारोषु नरेष वान्धवेष्वनिषयो
नाक्षि नराधिषाढसु ॥ यतः ॥ मूर्खः स्वत्यव्ययवासात्
सर्वगाथं करोति हि । कः सुधीः सन्त्व ब्रह्माण्डं शुल्कसे
वानिसाङ्गसात् ॥ राजाह कषमिह समये अतिषयो
युज्यते उत्तमा आपद्यं धनं रक्षेदिति ॥ मत्तो ब्रूते
शीमतः कषमापदः ॥ राजाह कदाचिच्छते लक्ष्मीः ।
मत्तो ब्रूते सचिनार्थं विगश्यति तदेव कार्पण्यं विनुभ्य
दानमानाभ्यां स्वभटाः पुरस्त्रियन्तां ॥ तथा चोक्तं ॥
परस्परम्भाः संहृष्टास्त्रम् प्रावान् सुनिष्ठिताः । कुली
गाः पूजिता सम्यग्वि जयन्ते दिष्टत्वा ॥ ४००

अपन यज्ञेते ओ विवाहेते विप्रे कालेते शत्रु भयेते
कीर्तिकर वर्षेते यित्र कर्मणेते पुरुष जीते वक्तु लोकेते
हे महाराज एই आठेते व्याघ्र अतिशय नाई येहेतुक निर्म
जिलोक अत्यन्न व्याघ्रेर भयेते सर्वनाश करे कोन सुबूदि
लोक शुद्धालोर भयेते मोटि त्याग करे । राजा कहिमेन
कि पुकारे ए समये अतिरिक्त व्याघ्र उपयुक्त हर पाञ्चतेरा
कहियाहेन विप्रिय मिथिते धन बक्षा करिबेक । मत्ती
बलितेहे धनबानेन कि आपह । राजा कहिमेन लक्ष्मी
ओ कथन घान । मत्ती कहितेहे सक्रित धन ओ रक्षे हर

हे महाराज सेहतेक कृपणता त्याग करिया दान ओ
समानज्ञाना एकीय योधारिदिगेल पुरुषकाल कर पाण्डितेया
ताहा कहियाछेन परम्परा ज्ञात ओ हर्षित ओ प्राणत्याग
करिते उद्यत ओ अलीन ओ समानित इहाना विपक्षेर
सेनाके जय करे ।

A prince cannot be at an extraordinary expence on eight occasions: at a sacrifice, at a wedding, in times of distress, for the destruction of an enemy, in any meritorious work, in entertaining friends, upon women who are dear to him, and in relieving relations who are in want.

A fool, from the dread of ever so trifling expence, ruineth every thing he undertaketh. What wise man would, from extreme scrupulousness, entirely forsake a clean pot?

How, demanded the king; is it proper to be extravagant on any occasion, when they say,—*A man should keep his riches against accidents, &c?* How can one who is fortunate, said the minister, meet with accidents? Because fortune sometimes leaves one, replied the king. Hoarded treasure, observed the minister, is often lost; then away with parsimony, and let thy brave soldiers be distinguished by gifts and honours.

Those who have been preferred, and are well contented; such as are regardless of life, and have been proved; with those of noble birth, who have been treated with marks of distinction; will, all of them, be victorious over the forces of the enemy.

अपरस्त ॥ लभटाः श्रीलासम्भवाः संहताः हातनिश्चयाणां
 अपि पश्चात् शूरानिष्टन्ति रिपुवाहिनीं ॥ किंच ॥
 यिष्टैरप्यविग्रेषज्ञातयस्थ लतवायकः । त्यज्यते किं पुण
 र्नान्वैर्यसाम्यात्मवर्निर्वेदः ॥ यतः ॥ सत्यं शौर्यं दद्या वा
 दोनृपसैते महानुषाः एभिर्मुक्तो महीपात्राः प्राप्नेति
 शुलु वाच्यतां ॥ ईहं विप्रसादवस्थावाहावदेव पुर
 खर्त्तव्याः ॥ तथा चोक्तं ॥ योगेन प्रतिबुद्धः स्वात् सह
 तेनोदयी अथी । सुविज्ञानोनिष्ठोऽक्षयः प्राणेषु च धनेषु
 द्यायतः ॥ धूर्त्तः खो वा शिर्वर्यस्य मध्यिष्ठः स्युर्महीपतेः
 अनोनिष्ठवनचिमः कार्यान्वै । सनिमज्जति ॥ शृणु देव
 शूर्यकोधा सलौ अस्य शास्त्रार्थं प्रत्यवसाया । नित्यं पृथ्या
 मृपेद्वा च यस्य व्याहृतमदा धरा ॥ *००००००

अपन शोगसम्पर्क मिलित पुणि त्याग कर्त्तिर्वेद
 उत्त्वात् शूर्य अकीये गोठ शत घोडा ओ शूर्य गोकीर्ण
 अनेक शेषाके दृष्ट करें । अपन शिष्ट लोकेन्ना
 ओ विशेष छानवहित क्रोधी कृतयु आशुकरि लोकके
 त्याग करेअनोन्ना कि त्याग ना करेयेहेतुक शता ओ
 शोर्या ओ दस्ता ओ दाम एह नकल ग्राजार बड़ उण एह
 नकल उणेते रहित ग्राजा मितास्त मिन्द्याता गाय एतादृश
 विषयेते मन्त्रिरदिगेन तावर्हणर्यस्त पुरकार कर्वा विजेता
 ता ताहा कहियाहेम ये ग्राजा ये मन्त्रिरहिते बाके ले

राजा ने मन्त्रिके बाड़ीहेक आम धन दिवेक एवं अधीक विद्युत्तमे आम धन विवरेते अत्यन्त विश्वस्त पात्रके लि म्लोग करिबेक षेहेतुक धूर्त्त' ओ त्री ओ बालक इहाना ये राजार मन्त्री से राजा अन्यायरूप वायुते विकिष्ट हैमा कार्यरूप समूद्रेते मग्न हय । शुन हे महाराज याहान एवं ओ क्रोध समान आम शास्र पुतिपादेयते दृच्छान आम नर्दा भृत्योर अनपेक्षा पूर्णिमी ताहान थमदा हम ।

A trifling force, consisting of only five hundred heroes, who are good soldiers, well experienced in the art of war, and resolute, when formed into a compact body, will beat a whole army of their enemies.

He who is devoid common of sense, furious, ungrateful, and voracious, is deserted by all honest men; how much, more by others?

The greatest qualities for the prince are, veracity, courage, generosity, and liberality. If a sovereign be destitute of these, he will certainly acquire the state of being talked of with contempt.

Ministers, likewise, should be distinguished and promoted; for,

The prince who is exalted by his minister, should in return promote, and confer riches on him, and he should employ confidential men in affairs of life and fortune.

For,

The prince who hath for his advisers, knaves, women, children, or fools, is tossed by the winds of vice, and drowned in a sea of trouble!

Observe, your highness, that

The earth is bountiful unto him, who hath neither extreme joy nor anger in his breast, who hath a treasure with but little expence, and who hath servants who are always vigilant.

पिर्वा राजा सह स्थानामुपघयापघयो ध्रुवं । अनात्या
इति तात्त्वाज्ञा नावमन्येत् कदाचन ॥ यतः ॥ महोभुजो
मदान्धस्य सङ्कीर्णस्येवदन्तिनः । स्त्रलतोहि करात्स्वः
स्वसुहृत् चिरचेष्टित ॥ अष्टामत्य प्रणस्य नेत्रवर्णाब्रूते
देव इष्टिप्रसादं कुरु इदानीं विपक्षोदुर्गदारि वर्तते
तदेवपादादेशाद्विर्भिः स्त्र्य सविकर्म दर्शयामि तेन
देवपादानामानृत्यमुपगच्छामि । अक्षोब्रूते मैव यदि
वहिर्णिःस्त्र्य योद्वयं तदा दुर्गाश्चयस्त्वेव निष्प्रयोजनं
अपरस्त्र ॥ विषमेऽहि यथा मक्षः सत्त्विलान्निर्मतोऽवशः
वनाद्विनिर्मतः शूरः सिंहोपि स्थात् शृगास्त्वत् । देव स्त्रे
गत्वा हृश्यतां युद्धं ॥ यतः ॥ पुरस्त्र्य वस्त्रं राजा योधयेद्
वलोकयन् । स्वामिनाधिष्ठितः च्चापि किं न सिंहायते ध्रुव

झाजान्नसहित याहारदिग्गेऱे वृक्षि ओहुस हय ताहारदिग्गेऱे
आमात्य बलिया राजा कदाच अवज्ञा करिबे ना येहेतुक
हस्तिसमृह गध्यस्त्र बुलनविशिष्ट मदाक्ष हस्तिर येमन हस्तगत
सुहुद लोकेर बहुवाल चेष्टाते हय एननि कार्येते बुलन
विशिष्ट मदाक्ष राजार मस्त्रिरदिग्गेर बहुकाल चेष्टाते करेऱे
गुहण हय । अन्त्तर गेय बर्गासिया पुणाम करिया बलिते
हे हे नहाराज अनुग्रह पूर्वक अबलोकन करन सम्पूर्ति
मुगद्वारेते विपक्ष आहे सेहे हेतुक नहाराजार चरणेर
आज्ञा हैले वाहिरे गिया निज पराक्रम देखाईताहा काळ

महाराजेर पांडेर अखण्डी है। चक्रवाक बलित्वेहे इहा करिओ न। यद्यपि बाहिर हैंडा युक्त करा याए तबे मुग्धशुभ निष्पुण्योजन। अपने येमन भयानक उस्तीर्ण उल्लहैते निर्गत हैले अवश हय बलबान सिंह ओ बनहैते निर्गत हैले शुगालेर न्याय हय। हे महाराज आपनि गिया युक्त दे खुन येहेतुक राजा देखत सेनाके अग्रेते करिया युक्त कराइवेक बामाधिष्ठित उज्जर ओ कि सिंहेर न्याय आठ रुण करे न।

Such ministers as resolve to prosper, or perish, with their sovereign, ought never to be disgraced by him.

For,

When a king, blinded by his rashness, is about to be overwhelmed in the ocean of his affairs, a friendly minister stretcheth out his hand from the dry land to assist him.

Just now the crow Cloud-colour came in, and, bowing, cried,—Please your highness, look yonder! The enemy is at the gate anxious for battle. But issue your commands, and I will sally forth and display my prowess, by which action I shall pay the debt I owe your highness! Not so, not so! replied Know-all; it is by no means proper to go forth to fight; if it were, there would have been no occasion for our taking shelter in the castle!

The alligator, matchless as he is, when he quitteth the water, is without power. Were even the lion to forsake the forests, he would doubtless be upon a level with the jackal.

Please your highness, said the crow, go yourself and see the battle.

A king having advanced his forces, should fight, overlooking them; for who will not truly act the lion, when his master standeth over him?

अथ तेषां दुर्गंदारं यता महाहरं हातवनः अपरेयुक्तिः
यर्दीं राजा मध्यमुवाच तात सप्रतिज्ञातमधुमा निर्वा
हयमध्रोघूते। देव शृणु तावत्। अकालसहनत्यनूर्ण
ज्यसनिमायकं। सुनुम् भीरयोधस्तु दुर्गव्यसनगुच्छते॥
तज्जापद्य नाक्षि। उपज्ञापचिरावेषेऽवस्थान्वसीत्
यूक्षः। दुर्वस्य लाङ्गोपायास्त्वारः कविताइने॥ अथ
यज्ञामक्षि विषयते यतः कर्त्ते कवयति एवमेव ततोऽनु
दितएव भास्करे चतुर्विषये दुर्गंदारेषु इन्ने युद्धे दुर्गाभ्य
लारम्भेष्वे कदा काकैरप्निर्विषयातोऽस्त्रोमां मठहीनं
दुर्गमिति कोऽसाहस्रं चुवा सर्वतः प्रदीप्तामिमद्वलोक्य
राजस्त्वसेनिकादुर्गवासिन्या वत्वरं फ्रदं प्रविष्टाः॥

अनन्तर ताहारा नकले दुर्गारूपे याइया अतिवड युद्ध
करिल। परम्पराम चित्रबर्ण राजा गृधुके बलिल हे तात
अथव आगम पुतिजा पुतिपालन कर। पृथु बलितेहे
हे महाराज शुभ्र वहकालहायी ओ अनेक दैसा पाणित
वासन रहितेहे आश्रुम ओ शुद्ध्यात ओ शूरयोध एहे नकल
मूर्ख शुभ। आर अद्वकालहायी ओ अताम्ब सेना मूर्खव्यासनिर
आश्रुम ओ शुभ्र भीकबोध एहे नकल दुर्गवासन एकाले
याइ किंतु तेह आर वहकाल ना चुवा आर आकमण
आर उग्र पूरकव एहे चारिदुर्गलहमेहे उपाय कर्णे कहि
तेहे ईहाते शक्त्यनुसारे एहे वज्र कर। तदनुसारी

শুর্ঘ্যাদয়ের পূর্বতেই দুর্গেরচারিষাঁরেতেই শুক্রহঠিলে পরে
এক দিবস দুর্গমধ্যবর্তি গৃহতে কাকেরা অপি কেপণ করিল
ন তাহার পাই দুর্গ মহায়াছিৰ এ কোলাহল উনিয়া সর্বব্ৰহ্ম
অগ্রিতাপি দেখিয়া রাজহংসের সেনান্না আৱ দুর্গবাসি
লোকেরা ভৱাতে হুমে পুৰুষে কৱিল ।

After this, they all marched to the castle gate, and fought a great battle. In the mean time Chitra-varna, the peacock king, addressed his minister to fulfil his promise immediately, who replied,— Attend, please your highness:

A fortification is declared to be weak, when it is unable to hold out a long time, is extremely small, and very much exposed; or when commanded by a weak and unfortunate officer.

But seeing that is not the case here,

There are four ways to take a fort, which are these: creating divisions, long blockading, surprise, and storming. At present, only let the battle be maintained to the utmost of our power, concluded the vulture.

Early in the morning, even before the sun was up, when the battle had commenced at all the four gates of the castle, the crow, who was in the inside, contrived to set fire to every house. There was now a confused rumour, that the enemy had got possession; hearing which, and, at the same time, seeing a vast number of houses in flames, the troops of the royal goose, with all the private inhabitants, fled to the waters for security; according to this saying:

यतः ।। सुमधितं सुविज्ञालं सुयुहं सुप्रसाधितं । कार्ये
काले यथाशक्ति कुर्यान्न तु विचारयेत् ॥ राजहस्तः
स्वभावान्मन्दगतिः सारसद्वितीयस्त्रि चित्रवर्णस्य सेनाप
तिना कुक्कुटेनागत्य वेष्टितः । हिरण्यगर्भः सारसमाह
सारससेनापते ममानुरोधादात्मानं कथं व्यापादयिष्य
सि त्वमधुमा गन्तुं शक्तः तत् छत्रा जलं प्रविशत्मानं
परिरक्ष असात्पुचं चूडामणिमामानं सर्वज्ञसमत्या
राजानं करिष्यसि । सारसो ब्रूते हेव न वक्तव्यमेवं दुःखहं
वचः यावत् चन्द्राकैः । दिवि तिष्ठतः तावत् विजयतां
हेव अहं हेव दुर्गाधिकारी ममांसासृष्टिस्त्रिमैन इति
ष्टमना प्रविशतु शक्तुः ॥ अपरस्त्रि ॥ दाता चली लुभ
याही स्वामी दुःखेन लभ्यते । राजाह सत्यनेत्रैतत्

येहेतुक कार्य उपहित हैले याहा मत्रणा कर्मिया थाके
शक्त्यनुसारे ताहा कर्मिये के किस्मा युक्त कर्मिये के किस्मा
पालायन कर्मिये के विचार करिबे ना । राजहं सबतावतो
मन्दगति आर छित्रीय सारांश एই दूहिके चित्रवर्णेर सेना
पति उक्कुट आसिया बेड़िम । हिरण्यगर्भ सारसके बलिल
हे सेनापते आमार अनुरोधे आपनाके केन नष्ट कर
तुनि एथन यहाँते पार ताहा करिया जले पुर्वेष कर
आपनाके रम्भन कर चूडामणि नाम आमार पुअके सर्व
द्वेर सम्भिते राजा कर्मिया । सारस बलितेहे हे महा

राज एतदृश दूःसह वाक्य बक्षव्य मय यावৎ पर्यन्त चन्द्र
सूर्य गगणे आहेन तावत्पर्यन्त महाराज आपनि जम्ही
हउन आनि दुर्गाधिकाऱ्या आमार मांस रक्त लिप्त घारपटे
ते शब्द प्रवेश करक ! अपर दाता क्रमावान गुणपूर्वक
प्रभु कष्टेते मिले । राजा कहितेहेन ईहा यथार्थ ह वटे ।

Whatever hath been well consulted and well resolved,
whether it be to fight well, or to run away well, should
be carried into execution in due season, without any
further examination.

The king having been thus abandoned by all but the Sārasa, and being by nature a slow walker, was made prisoner by the cock, who was the peacock's general; upon which he addressed the Sārasa in these words: general Sārasa ! thou must not destroy thyself through my fault; but as thou hast it still in thy power to make thy escape, then go upon the waters, and, with the advice of Know-all; place Chura-karna my son upon the throne. O my royal master, replied the Sārasa, do not talk thus, for it is more, than I can bear. May the king still triumph over his enemies as long as the sun and moon shall last! I will again assume the command of the castle, and then let the foe enter besmeared with my blood!

A master is hard to be found, who is patient, generous,
and a judge of merit.

True, said the king;

किन्तु ॥ गुणिर्षोऽनुरक्षय जाने चृत्योपि दुष्कृत ।
कारसोमूते द्वच्छुदेव ॥ यदि समरमपास्य नास्ति चृत्यो
ग्रामिणि युक्तमितोऽन्यतः प्रवानुं । अथ मरणमध्यमेव
अन्तोः किमिति मुष्ठा मलिनं यथः क्रियते ॥ अन्यथ ॥
अवेक्षिन् पदमोद्भान्नावीचिविभग्नभास्तुरे । जाघते पुण्य
योवेन परार्थे औवितव्ययः ॥ साम्यवात्यस्य रात्रिष्वदुर्ग
काषायस्तंसुकृताराज्यग्रानि प्रकृतयः पैतरालां चेहणा
ऽपि च ॥ देव त्वस्य सामी रुद्धिया रक्षणीयः ॥ यतः ॥
प्रकृतिः सामिनं व्यक्ता बहुद्वापिन जीवति । अपि
भूम्नन्तरिर्व्ययः किं करोति कलायुधि ॥ अपरथ ॥ तरेते
ओवलोकोऽयं निमीलति निमीलति । उद्देव्युदीयमात्रे
व रवाविष फ्रोहह ॥ अथ बुक्तेनापत्य राजहस्ता
गरीरे भरतरलसाधातः जातः । * ० ० ० ० ० ० ० ०

किन्तु परिव्र एकमित्रूपे अमूर्तक एतक्षण डृत्य ओ दूर्जित ।
जाम्बव बलितेहे शुन हे महान्नाक यद्यपि संगुम त्याग
कलिले यमेर भज्ज ना थाके तबे अन्यत्र या ओझा उपवृक्त
वहि पुणिर मरण अवश्यै तबे केल वृषा अपेषण करि ।
अपर वायूर गममेतेह्यये चेउत्ताहारु गममेन्न न्याय अन्न
कालहास्तीये एই संसार इहाते परेन्न निमित्ते पुणे त्याग
गुणप्रयुक्त हर । आज बामी अमात्य जाट्टू मूर्ख कोब देश
शुद्ध नगरह लोक एই जाट परम्परान्न उपकारक एहुक

राज्याल हय । हे महाराज तूमि बामी सर्व पुकारे रक्षण्य
येहेतुक अवात्य लोक वड हैले ओ बामिके परिष्टाम
करिया बाँचे ना गतायुते धन्तरि बैद्यो कि करे । अप्र
सूर्य अपुकाश हैले घेमन पर अपुकाश हय एकप
राज्य अपुकाश हैले ऐ प्राणि सकल अपुकाश हय इबि
पुकाश हैले द्वेषप कमल पुकाश हय सेहेप राज्य
पुकाश हैले ऐ प्राणि सकल पुकाश हय । अनन्तर अकृत
आसिया राजहंसेर शरीरे भीक्ष नथाषात करिल

But a servant, who is honest, clever, and attached, is hard to be found.

Attend to this, please your highness: if after having quitted the field of battle there were no fear of death, it would be proper to go hence: but is not death inevitable to all things? Besides, it would tarnish my reputation to quit thee now.

In this world, which is as transient as the waves caused by the motion of air, life should be virtuously sacrificed for the benefit of others.

The sovereign, the minister, territory, strongholds, treasure, forces, and friends, are the members of government; also the nobles, and the order of citizens. Besides, thou art the sovereign and master, who is always to be guarded and protected.

When Prakriti (nature) is forsaken by her lord, great as she is, she doth not survive it. When life hath taken its departure, though Dhanwantari be the physician, what can he do?

In the sovereign the whole world openeth and shutteth its eyes. Thus the lotus of the waters, upon the rising of the sun, reviveth upon his revival.

The cock then flew upou the royal goose, and began to wound him with his bill and claws;

सत्वरमुपस्थित रारसेन सदेहान्तरितोराजाजले हिमः
 अथ कुक्कुटैर्नेत्र प्रहारजर्जरीक्षतेन सारसेन कुक्कुटः
 सेनावज्ञशोहताः पञ्चात् सारसोपि चञ्चुप्रहारेण विभिन्न
 व्यापादितः अय चित्र वर्णं दुर्गं प्रविश्य दुर्गावस्थितं इव
 आहयित्वा वन्दिभिर्जयगद्वैरामन्दितः सख्यावार
 अनाम अय राजपुत्रैरकां तस्मिन्नाजवले सपुत्रवान् सार
 सएव येन सदेहत्यागेन स्वामी रक्षितः। उक्तस्वेतत्। अन
 यन्ति सुतान् नावः सर्वं एव गवाहातीन् विषाणो स्त्रियो
 तस्मैवं काचिदेव गवां पतिः। विष्णुश्चर्मो वाच सतावदिवध
 रोपरिज्ञनः सर्वसुखमनुभवतु महासत्त्वः॥ तथा चोक्तं ॥
 आहवेषु च ये शूराः स्वाम्यर्थं त्यक्तजीविताः। भर्त्तभक्ताः
 कृतम्भास्त ते नराः सर्वगामिनः ॥ ०००००००

सारस शीघ्र सर्वीपे आसिया राजा के आपन शरीरे र
 मध्ये करिया जले पड़िल। तदनन्तर उक्कुटेरदेर न ख
 मुख पुहारेते क्षत विक्षत हईया सारस अनेक उक्कुट से
 न ऐके नष्ट करिल। पृष्ठां सारस ओ चक्कु पुहारेते क्षत
 विक्षत हईया प्राणत्याग करिल। ताहार पर चित्रबर्णमूर्गते
 पूर्वश करिया दृग्ंह दुबा सकल लूटहईया बन्दिकत्तक जय
 शक्ते अ छान्दित हईया बहाने गेलेन। अनन्तर राजपु
 ञ्जेरा कहिलेन सेह राजसेनेते सारस ह अतिवड़ पूण्य

बान बे निज देह त्याग करिला आमिके रक्षा करिल ईश पण्डितकर्त्त्वक कर्थित आहे मकसकल गवाकृति समस्त पुणे केही जास्ताऱ्य शूलेते शोभित अमेक गोरा वामि एतादृश पुणेके कदाचिं केही जास्ताऱ्य ! विश्वनार्था कहिलेन से महा सद्विद्या धरी परिवृत्त हईला वर्गसुख अनुभव करक ! विजेता ताहा कहिलाहेना पुण्डुष्ट कृतज्ञये वीरवरसकल संग्रामेते पुण्डुर मिमित्तेपूर्णत्याग करौ से सकल लोक अग्ने गमन करौ !

but the Sārasa screened his master under his own body; and although he himself was torn almost to pieces by the cock's beak and spurs, he still covered him till he got him safe into the water. Immediately after, the Sārasa pecked the cock to death; but, at last, being attacked by a large party of birds, he lost his own life. Chitra-varna, the peacock king, now enters the castle, and having plundered it of every thing that had been left in it, he marched out again, saluted by his followers with shouts of victory!

The young princes now said to Vishnu-Sarmā,—In our opinions, the Sārasa, in having thus preserved his master, at the expence of his own life, was the most virtuous bird in the army.

Cows bring forth young, all of the same shape of their parents; but few produce a king of the herd whose horns stroke his shoulders.

May the exalted being, replied Vishnu-Sarmā, who, of his own accord, purchaseth the regions of happiness with his own body, enjoy them, and be attended by Vidyā-dharies ! They say,

Such brave men as shed their blood in battle in their sovereign's cause; and such men as are faithful and grateful to their masters, are those who go to heaven.

यत तत्त्वं हतः शूरः शुभिः परिवेष्टिः अवशान् समते
 लोकान् अदि लोकं न नक्षति ॥ अपरमप्येवज्ञानु ॥ वि
 अहः करितुरङ्गपतिभिर्निर्दिष्टापि भवतां महीभूमां ।
 नीतिसदापवनैः समाहताः संस्थवनु लिरिक्करं दिवः ॥
 इति हितोपदेशे नीतिशास्त्रे विघ्नोनाम उत्तीयः
 परिच्छिदः ॥ *

শত্রুকর্তৃকবেষ্টিত হইয়া শূর লোক বেঁধানে সেখানে মরে
 সে অক্ষয় কর্গ পায় যদ্যপি কার্ত্তনাকা না পায় আর ও এই
 পুকার হউক আপনকাদের হস্তি ঘোড়া পরাভিস্থানা
 সংগুম করাচিএ ও না হউক নীতি মন্ত্রণা রূপ বাযুরথানা
 আহত হইয়া শত্রু সকল পিরিগুরুকে আশুল করক ।
 ইতি বিশুহ কথা সমাপ্তা ।

Whenever a hero is killed, surrounded by the enemy,
 He obtaineth for himself those regions which are without
 decay; provided he doth not shew cowardice.

May no possessor of the earth ever have occasion to
 dispute with elephants, horses, and foot soldiers? May
 his enemies, defeated by the cleansing counsels of poli-
 cy, take shelter in the caverns of the mountain!

THE END OF THE BIGRAHA.

॥ अथ चन्द्रिः ॥

युनः काष्ठरभकाले राजपुरीहर्त्ता चार्य वियहः कुलोऽ
आभिः सन्धिरभुलालिधीयतां । विष्णुशर्माहोत्तं चूषती
सन्धिमपि कवयानि यस्यायमायः स्नोकः ॥ उर्त्तं महं
ति संयाले राज्ञोर्दिहतसेनयोः । स्येवाम्यां मृध्युषकाम्यां
धारा चन्द्रिः जन्तः चहात् ॥

पुनश्च कर्त्तारमण्डले राजज्ञमालेना कहिलेन हे श्वेतो
आग्नेया विग्रह शनिलाम् सम्प्रुति शक्ति बल । विष्णुशर्मा
कहिलेन उन शक्ति ओ कहि याहार पुरुषम् श्लोकार्थ यहै ।
अतिश्वर युद्ध हैले परे दूरे राजार्ह अमेक दैन्य मठ
हैले धाकिल षे गंधु ओ चक्रवाक भाहारा अन्न कालेत्तै
वाक्यारा शक्ति करिल ।

C H A P. IV.

OF MAKING PEACE.

NOW, said the young princes, please to inform us of what relates to *making peace*. Attend then, replied Vishnu-Sarwā: this is the introduction to it.

At the conclusion of a great battle, in which the troops of both kings have suffered, a treaty is presently brought about by the two ministers, the vulture and the Chakra-vika.

राजपुत्राजच्छः कवमेतत् । विष्णुर्मर्जा कवयति तत्सोन
 राजहंसेनोक्तं केनास्मद्दुर्गं निर्हितोऽस्मिः किं पारम्परेन
 किम्बास्मद्दुर्गवासिना केनापि विपद्यप्रद्युत्तेन । चक्रोद्भूते
 देव भवतेनिकारणवन्धुरसौ लोकवर्णः सपरिवारोन
 हृष्यते तत्सन्ध्ये तत्स्यैव विचेष्टितमिदं राजा तदं विचि
 त्याह अस्ति तावदेव मम दुर्देवमेतत् ॥ तथा चोक्तं ॥
 अपराधः स देवस्य न पुनर्मर्जिणामयं । कार्यं सुचरित
 क्वापि दैवयोगाद्विनश्यति ॥ मक्षी ब्रूते उत्तमेवैतत् । विष
 मां हि दशां प्राप्य दैवं र्हयते नरः आमानः कर्मदो
 षांस्त्र नैव आनात्यपस्थितः ॥ अपरस्त ॥ सुहर्दां हिन
 कामानां योवाक्यं नाभिनन्दति । सकूर्मरूप दुर्बुद्धिः
 काष्ठाद्वष्टोविमश्यति ॥

राजनन्दनेरा कहिलेन इहा कपुकार विष्णुर्मर्जा कहिते
 छेन । ताहार पर सेह राजहंस कहिल आमार दुर्गे के
 बहि पुदान करिल कि परकीय लोक किञ्चा बैरिप्रेस्त्रित
 आमार दुर्ग वासी केह । चक्रबाक बलितेहे हे डूपाल
 आपनकार निष्प्रयोजन मित्र ऐ मेघवर्ण सपरिवार दृष्ट हम्म
 न। सेह निमित्ते बुझि ताहारि अनुष्टित एह । राजा किञ्चिं
 काल भावना करिया कहिलेन सेह बठे आमार दुर्देव ए
 पश्चितेरा ताहा कहियाहेन से दोष राजार मत्रिय ए
 दोष नय केनन। सुघटित कार्य ओ कोणा ओ दैवघोगेते

मष्ट हङ्ग ! मङ्गी बगितेहे ईरा कहाई आहे दुर्बवहा पाईझा
लोक दैवके निका करे मूर्ख लोक आपनाऱ्य कर्म
दोष जाने ना अप्रय ये लोक हिताभिलाषि वस्तु रुदगेऱ
धचम श्वेता से काठचूत निवृत्ति कश्पेर न्याय मष्ट हङ्ग !

How was this? demanded the young princes; and Vishnu-Sarma related as follows:

FABLE I.

The royal goose, after his escape, asked who it was that set fire to the castle; whether one of the enemy, or some of their own party inhabiting our fort? and his minister, Chakra-vāka, replied,—Please your highness, that unnecessary connexion of your's, the crow Cloud-colour, together with his attendants, is no longer to be seen; wherefore, I conclude that it was contrived by him. The king, after a few moments consideration, exclaimed,—It is even so! It is my own evil seeking!

The fault shall be for ever his, and no more the minister's, by whom I believe our affairs, so well designed for our own advantage, were ruined.

They say, replied the the minister, that

When a man falls into misfortune, he accuses destiny; but unwisely perceiveth not his own faults.

He who doth not pay due regard to the advice of such friends as have his welfare at heart, may suffer for it; like the foolish tortoise, who fell from a piece of wood and was killed.

जन्मत ॥ इतिनाथ सदा बाह्य वायवाद्यनि गायती ।
 हंसाभ्यां नीयमानाभ्यां कूर्मस्य पतनं यता ॥ राजाह
 कष्टमेतत् । मथी कष्टयति अस्ति मगधदेशे पुस्तोत्पत्ता
 भियानं सरक्षय चिरं सहृष्टविकृष्टनानानो हंसो निष
 उगः गत्तेऽर्मित्वं कस्तु प्रीयनामा कूर्मस्य प्रतिवसति चष्ट
 एकदा धीवरैरागत्य तत्त्वात् यद्य अस्ताभिरयोचिता
 प्रातर्मस्य कूर्मादयोव्यापादयितव्यः तदाकर्णं कू
 र्माहंसावाह सुहृदौ अुतोऽयं धीवरास्ताकः अपुना
 किं मया कर्त्तव्य । हंसावाहतुर्ज्ञायतां पुनर्साधनं प्रात
 र्यदुषितं तत् कर्त्तव्य । कूर्माऽत्रूते मैव यतोऽहृष्टयति
 कारोऽमर्त ॥ तथा चेत्त ॥ ००००००००

अर्दा वचनकेरै द्रक्षा करिबेक केनमा वाकोत्ते नष्टे हम्स
 हंसवृक्त्तक शीघ्रमानि कमठेत्र गतन वेदन । द्राजा
 कहिलेन ए कि पुकार मन्त्री कहितेहे । मगधदेशे
 अूमोऽपल नामे सर्रोबर आहे ताहाते अनेक काळ
 जङ्गट विकट नामे नुई हंस वसति करै ताहारहिपेश
 नथा कश्चुगीव नामे कश्चप वास करै । अनस्त्र एक दिवन
 ईकवर्त्तना आसिला से नाने कहिल ये ए नाने आमला
 आजि वास करिला कला प्रातःकाले मृत्यु कश्चपाहि
 नष्ट करिव । ताहा उनिला कमठ नुई हंसके कहिल ये

विज्ञेना टैक्वर्ड्गिगेन् कथोपकथम् शनिला इतानी
आमार कर्त्तव्य कि । हंसेना बलिल पुमर्द्वार ताहा जास
प्रातःकाले वाहा उपयुक्त हम्म ताहा करा षाहिबे । कहप
बलितेहे एवल मझ षेहेतुक ऐ हाने आमि व्यतिक्रम
देखियाहि विज्ञेना ताहा कहियाहेम !

One should always guard his speech; for from speaking ruin often ensueth; as in the downfall of the tortoise, who was carrying along by two geese

How was this? demanded the king; and the minister related the following story:

FABLE II.

IN Magadha-dēsa, there is a large piece of water, which is distinguished by the appellation Phullōtpala, or lotus blossom; where lived together for a long time two geese, named San-kata, and Bikata, and they had a tortoise called Kambu-griva, for their friend, who dwelt with them. It happened once, that somefishermen coming that way, said to themselves,—Let us stay here to-day; early in the morning, we must contrive to catch some turtle, and other fish. This having been overheard by the tortoise, he said,—My friends, you have heard the conversation of these fishermen, then what do you think I had best do? The two geese replied,—We shall know by and by what is fit to be done. Not so! what is conceived proper, that should be done immediately.

स्वगागतविधाता च प्रत्युत्पन्नमनिलक्षणा । द्वावेती मुखमे
धिने यद्भविष्योविमश्यति ॥ तावाहतुः कथमेतत् कूपमैः
कथयति पुराविक्षित्वेव सरसि एवं विधेषु धोवरेषु उपस्थि-
तेषु मत्स्यवयेणास्तोचितं तपानामविधाता नामेको
मरस्यस्तेनास्तोचितं यहन्तावत् अस्तावयान्तरं यज्ञामी
त्युक्ता ऋदान्तरं गतः अपरेण प्रत्युत्पन्नमनिगाम्ना मत्स्ये
नाभिहितं भविष्यदवै प्रमाणाभावान् कुरु मया नन्तरे
मदुत्पन्ने यवाकार्यन्तदनुष्ठेय ॥ तपा योक्तां ॥ उत्पन्नामा
पदं यस्तु समाधत्ते स बुहिमान् । यनिजोभार्यया जारः
प्रत्यक्षे वोपने हतः ॥ यद्भविष्यः पृच्छति यथमेतत् ।
प्रत्युत्पन्नमतिः कथयति पुराविक्षमयुरे सनुइहस्तेनाम
विधिगति गत्य रत्नप्रभा नाम महिली सरोवकेन
सह वदा रमते ॥ * * * * * * * * * *

অনাগত বিধাতা আৱ পুত্রৎপূর্মতি এই দুই জন সুখী
হয় আৱ ষডবিষ্য মষ্ট হয়। হংসেৱা কহিল এ কি পুকাৰ
কৰ্ম কহিতেহে। পূৰ্বে এই সন্নোবন্নে আলিয়া এই কপে উপ
হিত হইলে পৱে তিনমৎস্য পৱামৰ্শ করিতে আপিজ
ভাবামধ্যে অনাগত বিধাতা দামে এক মৎস্য কহিলআমি
অমা পুকৱিণীতে ঘাই ইহা বলিয়া জলাশয়াজন্মে গেজ।
পুত্রৎপূর্মতি দামে মৎস্য কহিল ভাৰি বিষয়েতে বিশ্চক্ষ
দাইআমি কোথা যাইৰ ভাবাউপাহিত হইলে যাহা হয়তাহা

करिब विज्ञेना ताहा कहियाहेन ये लोक उपहित विपर्ये
के समाधान करने से है बुद्धिमान ईहाते निर्वर्षम् वणिकर
पत्ती उपगच्छिके प्रत्यक्षतो प्रोपन करिल। यज्ञविष्णु पुनः
करितेहे ए कि पुकार प्रत्यंप्रभाति करितेहे। पूर्वे
विज्ञमपूर्वते गम्यदुर्भ नामे एक वणिक थाके नस्तपुता
नामी ताहान्न गृहिणी एक निज भृत्येर यहित छीड़ा करने।

These two, Fate-not-come, and Wit-against-it-when-come, both of them happily flourish; whilst What-will-be loseth his life.

How was that demanded the two geese; and the tortoise related the following story:

FABLE III.

Formerly, in this very piece of water, when the same danger threatened them, as now threatens us, it was foreseen by three fish. One of them, whose name was *Fate-not-come*, said,—Let us go to some other piece of water, saying so, he removed himself to a different pool. The second, who was called *Wit-against-it-when-come*, said,—In an affair which is about to come to pass, one should not proceed without an authority; now it is said,

He is a wise man who can conquer an accident when it happeneth. A merchant's wife charged her gallant with theft, before her husband's face.

The third fish, who was called *What-will-be*, asked him how that was; and the second fish related as follows:

FABLE IV.

AT Vikrama-pura there lived a merchant, whose name was Samudra-datta, and his wife, who was called Ratnaprabha, was always amusing herself with one or other of the servants.

यतः ॥ न स्त्रीलामप्रियः कस्ति प्रियोवापि न विष्टते ।
 जावस्तु एवमिवारखे प्रार्थयन्ति मवं नवं ॥ अचैकरा सा
 दलप्रभा तस्य सेवकस्य मुखं चुम्बनं हहती चन्द्रुदर्शने
 जावस्त्रोक्तिताततः सा वन्धकी सत्वरं भर्तुः समीपं यत्वाह
 नाच एतस्य सेवकस्य नहती निर्णतिः यतोऽयं चौरिकी
 छत्वा कपर्दं स्त्रादतीति मध्यास्य मुखसाङ्घाय द्वातं तथा
 चोक्तं ॥ चाहारोद्दिगुणः स्त्रीलामित्यादि । तच्छ्रुत्वा सेव
 केन प्रकृष्योक्तं नाच यस्य स्त्रामिनो नृहे एताहसी भार्या
 तथ सेवकेन कवं स्थातव्य यज्ञ प्रतिष्ठायं महिली सेवक
 स्य मुखं जिप्पति ततो सावुत्याय चलितः साखुमा यत्वात्
 प्रवाध्य धृतः अतोऽहं ब्रह्मीमि उत्पद्मामापदमित्यादि ।

येहेतुक श्रीलोकेन्द्रेऱ केह अपुञ्ज नाहि प्रियं नाहि गो
 नकल येमन काननेते सर्वदा नूतन२ घास आकाङ्क्षा करै
 एইकपञ्चलोकेन्द्रा अनुकृण नवीन२ पूकषके अडिलाब करै
 अनन्तर एक दिवस सेहि रत्नपुत्रा ऐ दासके गुरुचूम्बन दिते
 हिल ताहा समूद्रुद्भु देखिल । ताहार पर से छलटा झटिट
 ति आविर सम्प्रिधाने गिया कहिल हे नाथ एই सेवकेर
 अतिशय निर्बाह येहेतुक चोर्य क्रिया करिया कपर्द थाय
 इहा आविहार मुख आयुग करिया जानिलाम । ताहा कथि
 त आहे श्रीलोकेन्द्रेऱ आहार विष्णु ताहान्देऱ बुद्धि चतु

ও'ণ ইত্যাদি ! তাহা শুনিয়া ভৃত্য ক্ষেত্র করিয়া কহিল হে
পুত্রো যে আমির গৃহেতে এতামূল্য পৃথিবী সে হানে ভৃত্য
কি পুকারে থাকে বেধানে নিমন্ত্রণ পত্নী দাসের মুখেরস্থান
জয় তদন্তন সে উঠিয়া চলিল তাহাকে মহাজন ঘন্টে
পুরোধ করিয়া ধরিল । এই নিমিত্তে আমি বলি যেগোক
উপস্থিত বিপর্কে সমাধান করে ইত্যাদি ।

For,

Unto women no man is to be found disagreeable, no one agreeable. They may be compared to a heifer on the plain, that still longeth for fresh grass.

One day it so fell out, that being seen by her husband kissing one of the young men of the house, she ran instantly towards him and cried,—My dear, this servant must be exceedingly distressed for food, for he has been eating some camphire which I had brought home for thy use; and even now I have smelt to him, and find his breath scented with it!

It is truly said,
What women eat is two-fold; their cunning four-fold, &c.

The servant, upon hearing the woman accuse him thus, appeared to be offended, and exclaimed,—What man can stay in a place with such a mistress as this, who is every minute smelling the servants' mouths? saying which he went away; but his master sent for him back, and, with some difficulty, pacified him, and induced him to stay. I say therefore,—*He is a wise man* &c.

ତାହାରପର ଯତ୍ନବିଷ୍ୟ କହିଲ ଯେ ବିବର ହେବାର ଉପଯୁକ୍ତ ନମ୍ବର
ମେ ହେବେଲା ଯେ ବିବର ହେବାର ଉପଯୁକ୍ତ ତାହାର ଅନ୍ୟଥା ହବେ
ନା । ତଥାନୁଷ୍ଠାନ ପ୍ରତ୍ୟେକପର ମତି ପ୍ରାତଃକାଳେ ଜାଗେତେ ବର୍ଷ
ହେଲା ଆପଣାକେ ଶୂତ୍ର ତ୍ରଳ୍ୟ ଦେଖାଇଲା ଥାକିଲ । ତାହାର
ପର ଜାଗହାଇତେ ନିଃସୌରିତ ହେଲା ଶାମର୍ଧୀନୁମାରେ
ଶକ୍ତଦିମ୍ବା ଅଗ୍ରାଧଜଳେ ପୁରିଷ୍ଟ ହେଲ ବନ୍ଦବନ୍ୟ କୈବର୍ତ୍ତ
କର୍ତ୍ତକ ଶୂତ୍ର ହେଲା ବ୍ୟାଗାଦିତ ହେଲ । ଏହି ନିମିତ୍ତେ ଆମି
ବଲି ଅନାଗତବିଧାତା ଇତ୍ୟାବି । ମେଇ ହେତୁକ ଯେ ପୁରକାର
ଆମି ଅମ୍ବ ଜଳାଶୟରେ ଯାଇ ତାହା କର । ହଞ୍ଚେଲା ବନ୍ଦିଲ

तुमास्तरे पेले परे तोमार कल्याण किन्तु हले परवा
करिबार तोमार कि उपास । कमठ कहिल घेरपे आमि
तोमादेर सहित आकाश पथेते याइ भाहा कर इंसेरा
बलिल कि पुकारे उपास सज्जब हऱ्य कुर्म बलितेहे
तोमारदेर दूई अमकड्क चक्रधृत एक काठखण्डके
आमि मूर्खेते अबलस्तन करिया तोमादेर दूई अनेहे
पक बलेते सुखे याई ।

To this *What-will-be* replied,—*That is not to be which is not to be &c.*

Early in the morning *Wit-against-it-when-come*, being caught in a net, feigned himself dead, and remained quiet; but he was no sooner thrown out of the net, than he sprang into deep water, and thus made his escape; whilst *What-will-be* was taken by the fishermen, and so lost his life. I repeat therefore, *These two, Fate-not-come, &c.*

Then, concluded the tortoise, let it be contrived how I am to get to another lake. Where, demanded the two geese, will be the advantage of thy going to another place? Pray, replied the tortoise, only contrive the means, and I will go through the air along with you. How, said the geese, are we to contrive the means? Why observed the tortoise, you must get a piece of wood, and take each of you one end of it in your beak, from which I can suspend myself by mouth, whilst you carry me along by the force of your wings.

इत्सौ ग्रूपः समवयेष उपायः किञ्चु । उपायं चिनायन्
 प्राज्ञोऽक्षयाय च चिनायेत् । परमतो वक्तव्यं रुद्धं ग्रन्थं
 भीषिताः प्रजाः । कूर्माः प्रचक्षति । कथमेतत् तौ कथयतः
 अस्त्वुन्नरपये मध्यकूटनामि पर्वते महान् शिप्पलाहस्यः
 तत्रानेकवकामिव सन्ति तस्य दक्षाय लिवरे सर्पेषावाला
 पत्यानि लादति वज्रं शोकार्णामां वकामां विलापं शुल्वा
 केन चिह्नकेनाभिहितं एवं मुकुरत यूयं मत्स्यामुपादाय
 ग्रन्थं विषरादारभ्य सर्पविवरं यावत् पंचिकमेष्व चित्ति
 रत्नं ततस्तदाहारस्त्वयै ग्रन्थं लौरामयं सर्पेषाहस्यः लभाव
 इत्याद्यायादयित्यकावानुष्ठिते तद्वृत्तं ततस्तद तस्मै
 ग्रन्थं लौरकमावकरावः अतः पश्चात्तद्वृत्तमाहस्य वकामा
 वकामे लादन्ति अत्यावां ग्रूपः उपायं चिनाय जियादि ।

ग्रूप हंस वलिल एतामृश उपाय नस्त्रव वठेकिञ्चु नूरोद्ध
 लोक उपाय चिञ्चा कर्तव्य अपाय्यु ओ चिञ्चा कर्निवेक केनना
 देखितेहिल ये मर्त्यवक ताहार नस्तामनमनकर्त्तुक भक्तित
 हईल । कल्प पुन्नु कर्नितेहे एकि ग्रुकाय ताहारा कर्ति
 तेहे । उत्तरपथेते ग्रुकूट नामे गिरिते एक वृहृ अस्त
 श्वरूप आहे ताहाते अनेक वक वास कर्ने ताहारामेव
 शिष्य नस्तामेवदिग्के वृक्ततस्य पर्नेते सर्पेषाम अस्त्राम
 शोकात्मा वकेवदिग्पेर न्नोदन शोकामा कोम वक कहिल
 अक्षप विलाप करिओमा तोदमा मृत्यु आविज्ञा नजगेव

गर्जके आरम्भ करिया सर्पेरि विवरपर्यन्तं पंचक्क्रमेते
स्थापन कर। ताहार परि से ही धार्य दुव्यमोति नकुल
आसिया सर्पके देखिबेक शाभारिक शब्द ताहेतुक ताहा
के नष्ट करिबेक ताहा कर्लिले परे ताहा हैल। तदनन्तर
से ही तकते नकुलेरा वकवालकधुनि गुनिल पश्चात् ताहा
रा वृक्षे आरोहण करिया वकशिष्ठरुदिग्मके धाईल। एই इ
ल्ये आमि बलि सुवोध लोक उपाय चित्ता करत हैत्यादि।

This contrivance will thus do, replied the geese; but,

One who is wise, in contriving the means, should consider the consequence. Some foolish boobies' young ones were devoured by a weasel before their faces.

How did that happen? demanded the tortoise; and one of the geese related as follows:

FABLE V.

IN the north, upon the mountain called Gridhra-kuta, there was a large Pippala tree, wherein many boobies were wont to reside; and at the foot of the same tree a serpent lived in his hole, who used to devour the young boobies. An old bird, hearing the lamentations of the afflicted boobies for the loss of their little ones, addressed them in these words: you should do thus:—Get some fish, and draw them along upon the ground from the hole of a weasel, as far as the serpent's hole, where you will leave them. Presently, the weasel, attracted by the scent of food, will go to the serpent's hole, and thus he is certainly to be discovered, and, from there being a natural enmity between them, thus to be destroyed. The plan was accordingly executed, and the serpent was discovered and eaten by the weasels, but soon after, the cries of the young boobies being heard by them, they mounted the tree and devoured them also. We repeat therefore, said the two geese, *One who is wise, in contriving the means, &c.*

ज्ञानाभ्यां नीयमामि ज्ञानेष्वसोव्य लोकैः किञ्चिद्दत्त्वा
निष्ठ । तदाकर्ण्य एवि त्वमुन्नरं दास्यति तदा त्वमर्थं
तत् सर्वं चाचैव स्योथतां कूर्मीवदति किमहमप्राज्ञः
भास्मुन्नरं दास्यामि किमपि म बक्ष्ये तदामुठिते
ज्ञानादिभे कूर्ममासोव्य सर्वे गोरणकाः पसाहावन्ति
पदन्ति च किञ्चिद्दति यद्यत्य कूर्मः पतति तदाचैव पक्षा
सादित्यः किञ्चिद्दति चाचैव दग्धा लादित्योऽप्य
किञ्चिद्दति मृहं नीत्वा भक्षणोद्यति तद्यत्नं शुत्वा
ए कूर्मः कोपादिष्टोविष्मृगपूर्वसंस्कारः । प्राव युग्मामि
भीमा भक्षित्यनितिवद्वेव पतितस्त्वैर्यापादितस्यतोऽप्य
इतीमि सुहृदां हितकामानामित्वादि । चत्र प्रहिति
र्वक्षात्मानत्य उवाच देव प्राप्तेष्व मया विवदित ॥ ३

ज्ञानारदेव कर्त्त्वक मीमांसा तोमाके निरीक्षण करिया
लोक अवश्य) किछु बलिवेहे ताहा उनिया यहापि भूमि
उड़त्र दिवा अबे तोमार मृत्यु नेहे निश्चिते नर्था एहे
थानेथाक । कहप बलित्तेहे आयि कि अज्ञान आयि गुरु
ज्ञान दिव माविहूई बलिया नेहेकप करिये पर्ने उज्ज्ञ
कर्मठेके अबलोकन करिया अकल गोरक्षकेज्ञा गच्छार
थावमान हैज आय बलिया केह बलित्तेहे यदि एहे कूर्म
लाफे अबे ए शामेत्तेहे पाक करिया खाइ केह कहित्तेहे
एहे शामेत्तेहे रथ करिया खाइ केह बलित्तेहे गृहे

लहस्या उक्तम् कर्मि सेहि कर्वा उमिस्या ए कल्पं क्रोधादिष्ठ
हहस्या पूर्ववाक्यं विचृतं हहस्या कहिलं तोस्या हाई खाबि
ईहा बलिबा मात्रे पड़िल आर ताहाराहिगेल कहूँक ब्यापा
दित ब्लैल । एहे निमित्ते आमि बलि हिताभिमाणि बजूँल
हिगेल इत्यादि । अनन्तर दूत बक सेखामे आसिस्या बलिल
हे महाराज पूर्वतेहे आमि कहिस्याहि ।

The people seeing us carrying thee along will cry out,
—What a curious sight! upon bearing which, if thou
makest any reply, thou wilt certainly lose thy life;
wherefore, upon all accounts, it is best to stay where
we are. I will not speak a word, said the tortoise; what,
do you take me for a fool?

In the manner described, at length, the geese took up
the tortoise, and flew away with him, hanging to the
piece of wood; and presently, being discovered in that
situation by some cow-keepers in the fields, they pur-
sued them, crying out,—When he falls down, we will
dress him and eat him upon the spot; no, said one
of them, let us carry him home! upon bearing which,
the tortoise fell into a passion, to think how they intend-
ed to dispose of him; and whilst he opened his mouth
to say,—You shall eat dust first! down he dropped,
and was presently put an end to by those herdsmen.
I therefore repeat,—He who doth not pay a due regard
to the advice &c. concluded the minister.

The booby, who had been sent as a spy, having return-
ed, addressed the royal goose in these words:—Please
your highness, at the very beginning I represented,

दुर्गमोषन हि प्रतीकां कर्त्तव्यमिति तज्जयमाभिर्वान्ते
महावधानस्य पलमग्नभूतमिति दुर्गदाढोमेघवर्णं
मध्यप्रयुक्तं वायसेन छतः । राजा गिर्वस्याह । प्रलघा
दुष्काराहा चोचित्वसिति शब्दु । समुद्रव इत्याथात्
पतितः प्रतिषुध्यते ॥ प्रतिधिरवाष इतोदुर्गदाइनिषाष
यदामतोमेघवर्णसदा चित्पर्णेन प्रसादितेनोक्तं अथं
मेघवर्णेऽय कपूरद्वोपराज्येऽभिविष्यतां ॥ तत्वाचोक्तां ॥
कलहत्यस्य भृत्यस्य छतं नेव प्रलघयेत् । पलेन मणसा
वाचा हङ्का चैवं प्रहृष्येत् ॥ चक्रवाकोद्भूते तत्तदातः
प्रतिधिरवाष । ततः प्रधाममयिषा मठ्प्रेषाभिहितं
देव नेदमुचितं प्रसादान्तरं किमपि ज्ञिष्यतां ॥ *४५०

निरुद्ग्रह दूर्गशोथम कर्त्तव्य ताहा तोमझा कर जाए तो
अनवधामेन एই कल अनुकूल होइजहे । पूर्खु प्रेरित
मेघवर्णकाक दूर्गदाह करियाहे नाजा निखास ताग करिया
कहिलेन बृकाग्नेते नृष्टलोक बृकाग्नुहोइते पतित होइया
मेन जापुरुह एই बग पूर्णिपुरुष किला उपकारपुरु
ष येजस विपक्षेते पुत्ताह करने ले विपदगुण होइया
जात हर पुनिधि बलिल ए जामहोइते दूर्गदाह करिया
वथम मेघवर्ण मेल तथम पुनरुह होइया चित्रबर्ग कहिल एই
देव वर्णके एই कपूरधीग्नेर नाजहोइते अतिविक्ष करने

विजेन्द्रा ताहा कहियाहेन कृतकृत्य दासेन् कृजके करनेन
धारा ओ मनेन धारा ओ बाकेन धारा नष्ट करिबे ना आग औ
भूत्यके देखिया हर्ष जमाहिबेक। चक्रवाक बलितेहे ता
हार परः पूर्त कहिल ताहारपर मूर्ख मञ्ची गृथु कहिल हे
महाराज इहा उपयुक्त नम् पुसादास्त्र किछु करन !

that it was necessary instantly to clear the castle; but that not having been done, this is the fruit of your neglect; and I have learnt, that the burning of the castle was effected by the crow Cloud-colour, who had been employed for that purpose by the enemy's minister the vulture. The king, sighing, said,

He who placeth confidence in an enemy, either from inclination or necessity, awaketh from his delusion, like one who hath fallen from the top of a tree in his sleep!

And when Cloud-colour, continued the spy, had effected the burning of the castle, he went to king Chitra-varna; who being well satisfied with what he had done, said,—Let this Cloud-colour be appointed governor of Karpura-dwipa; for, it is said,

One should not forget the labours of a servant who hath performed his duty; but should encourage him with rewards, with our hearts, with our speech, and with our eyes.

Then the vulture, who is the prime-minister, continued the spy, said,—Please your highness, let some station be given to him inferior to that of the principal one: for,

॥ यतः ॥ अविचारयते युक्तिकर्त्त तु परहृष्टन् । गीर्जेषु
 पक्षतं राजम् वालुकामिष मूचित ॥ महतामासदे
 भोधः कदापि न कर्तव्यः ॥ मथा विज्ञ ॥ नीचः स्थान्यपद
 प्राप्य खामिन इन्द्रुमिष्ठति । मूषिकोद्यावतां प्राप्य
 मुनिं इन्द्रुं गतो यथा ॥ विश्वर्णः पृष्ठति कर्तव्येतत् ।
 मध्ये कर्तव्यति अस्ति नेत्रमस्य महर्येषापोदने महात
 पानाम मूनिषाद्य तेन मुग्निमा काकेन गीषमानो मूषि
 कशायकोहृष्टसातः स्थापदवायना तेन मुग्निमा
 नीवारकस्तः संवर्द्धितस्ततेविडालसां मूषिकं लादि
 तु मनुधावति तमवलोक्य मूषिकसास्य मुमेः क्षोडे प्रवि
 देत्वा ततो मुग्निनोऽस्ति मूषिकत्वं मात्यारोभव ततः स वि
 दालः कुकुरं हङ्का यज्ञायते ततो मुग्निनोऽस्ति । *१३

येहेतुक बिचार लाकरिना परामर्श करा। तृष्णतेज्ज्ञ
 न्याय वे महा राज नीचेते उपकार करा वालुकाते
 प्रमुख करार न्याय नहतेन शामेते नीचके कराच करिबे
 ना। पश्चित्तेरा ताहा कहियाहेन बीठ लोक पुण्यगित
 गह पाईया गुड्के मष्ट करिते आकाङ्क्ष। करे उद्धर
 व्याघ्रस्त्र पाईया येमन मूलिके मष्ट करिते शियाहिल
 चित्रवर्ण छिङ्कासितेहे एकिपुकार। मञ्जौ कहितेहे।
 गोतम शहरिर उपोदने महातपानामा मूलि थाकेन
 लेखाने काककर्त्तक गीर्जमासि एक मूषिक लिख सेहे

शुभिकर्तृक प्राप्त हहल । तदमस्त्र अतावदस्त्रालु सेह मूलि
कर्तृक उड़ि धान्यों कणार उक्षणारा वर्जित ओहहल
ताहार पर सेह मूलिकके खाइवार लिमिते एक विडाल
पञ्चां धावन कर्रे उद्दूर ताहा लिलीक्ष कर्रिया सेह
मूलिर कोलेते प्रबेश कर्रिल । ताहार पर मूलि कहिलेन
हे मूलिक तूमि मार्जार इत्तु तदमस्त्र से विडाल उक्षुलके
देखिया पलायन उपरे मूलि कहिलेन ।

How is it possible to punish one who hath been raised to a superior station? The assistance, O king, which is rendered to those of low degree, is like making water on sand.

A low person should never be placed in the station of the great.

One of low degree having obtained a worthy station seeketh to destroy his master; like the mouse, who, having been raised to the state of a tiger, went to kill the hermit.

How was that? said the peacock king; and the minister related the following story:

FABLE VI.

IN the forest of the prophet Gowtama, which is dedicated to acts of penitential mortifications, there was a hermit, whose name was Mahā-tapā. One day seeing a young mouse fall from the mouth of a crow near his hermitage, out of compassion he took it up, and reared it with broken particles of rice. One day, a cat pursued the mouse, which fled into the bosom of the hermit, who observing this, metamorphosed his mouse into a cat; but his cat being afraid of his dog, he changed her.

कुक्कुराद्विभेषि स्वसेव कुक्कुरोभव ॥ सब कुक्कुरोआज्ञा
 द्विभासि ततस्तेन मुनिना कुक्कुरोआप्तः छतः सब तं आप्तं
 मुनिमूषिकोऽयमिति पश्यति सब तं मुनिं हृष्टा आप्तस्त्र
 सर्वे बदन्ति अनेन मुनिना मूषिकोआप्ततां नीतः । एत
 कुला स आप्तोऽधिन्तयत् यावदनेन मुनिना स्वातन्त्र्य
 तावदिदं से स्वरूपात्यानमकीर्तिकरं न पत्ताधिष्ठिते
 मूषिकहत्यासोच्य तं मुनिं हनुं गतस्तातोमुनिना तत्त्वा
 त्वा पुनर्मूषिकोभव इत्युक्ता मूषिकएव छतः अतोऽहं
 अवीमि नीतिः स्वाध्यपदमित्यादि । अपरस्त्र सुकरमिह
 मिति ज मन्त्रार्थं । हृष्टु भवित्वा वह्नन् मतस्यामुन्नमा
 धमस्थमान् । अनिलोभादकः पञ्चामृतः कर्कटकप्त
 हान् ॥ द्विवर्णः पुर्वति कषमेतत् दर्दी कषयति ॥

जक्कर हैते भय पाओ अतएव तूमिओ जक्कर हओ से
 जक्कर बाघुहैते भय पाय एই हेतुक सेहे मूनि जक्करके
 बाघु करिलेन् तदनन्तर मूनि से बाघुके मूषिक ए एই
 पुकार देखेन ताहार पर सकल लोक से मूनिके ओ
 बाघुके देखिया बमे एই मूनि मूषिकके बाघु करिया
 छेन । इहा शुनिया से बाघु भावना करिल याबै
 काल एই मूनि थाकिबे ताबै आवार अपयशकर बक
 पाथ्यान याहिबे ना मूषिक इहा आलोचना करिया सेहे
 मूनिके नष्ट करिबार निमित्ते गेल ताहार पर सेहे मूनि

ताहा जानियापुनर्वार मूर्खिक हও इहा कहियामूर्खिक करिल
लेन । अতএব আমি বলি মীচ লোক পুশ্পসিত পাহ
পাইয়া ইত্যাদি । অপরাও ইহা অনাস্থাসাধ্য ইহা জানি ও
না শুন উভয় মধ্যম অধম অনেক মৎস্য ভক্ষণ করিয়া বক
অতিশয় লোভহেতুক পশ্চাত কর্কটের গুহণপুষ্ট মরিল
চিত্রবর্ণ পুন করিতেছে একি পুকার । মর্জী করিতেছে ।

into a dog; and the dog being terrified at the tiger, at length he was transformed into a tiger. The holy man now regarded the tiger as no ways superior to his mouse. But the people who came to visit the hermit, used to tell one another, that the tiger which they saw there had been made so, by the power of the saint, from a mouse; and this being overheard by the tiger, he was very uneasy, and said to himself,—as long as this hermit is alive, the disgraceful story of my former state will be brought to my ears; saying which he went to kill his protector; but as the holy man penetrated his design with his supernatural eye, he reduced him to his former state of mouse. I repeat therefore, *One of low degree &c.* Please to attend to this also, said the minister:

A certain booby after having devoured fish of every size and quality, at length is killed from his attempting a crab out of mere gluttony.

How was that? demanded Chitra-varna; and his minister related the following story:

जहां वाचवदेवे पश्चात्तर्गतानुभेदं वरः तत्त्वेतत्त्वेतत्त्वेत
जात्यर्थीनउहिमणिवामानं दर्शविला शिक्षकस्वयंवेन
चित् कुर्वीरेव हृष्टः पृष्ठस्य किञ्चिति जगानन्वाहारत्वा
वेन तिष्ठति वक्तेनोक्तं मत्स्यानम् जीवनहेतवः ते कैवर्णे
राक्षय व्यापादितचाइति वार्तानवरोपान्ते वाचा शुल्काः
चतोर्वर्त्तगाभावादेवास्यरहनुपस्थितिः चात्या
चाहारेष्यनाहरः ततः ततोन्त्वैरासोचितं हृष्ट उक्ते
तावदुपकारकस्याचं चाक्षते तद्यतेव वाचा चर्त्य
हृष्टतां ॥ तथा चोक्तं ॥ उपर्वारिष्ठा एविकी लिपे
व्यापकादिष्ठा । उपकारापकारौ हि चाक्षं चाहर
मेतयोः ॥ मत्स्यानुः । भोवक लोऽप्य रघुवोपादः वक्ते
द्रूते वक्ति रघुवोपादः जगानन्वाहाराक्षयं तद्यत्वे
कैक्योपुष्माद्यानि ॥ * * * * *

मानव देशेते पश्चगठ' नामे अग्नोबन्न आहे ताहाते
शक्तिमळित एक वृक्षवक आपवाके उविमेन्म्यान्न देखाईला
थाके । ताहाके कोन कर्कट देखिल आऱ्य जिज्ञासिल तूनि
केन एधाने आहाऱ्य त्याग करिला इलिलाह वक कहिल आ
माऱ्य पुण धारूपेन काऱ्यण मृत्येन्ना ताहान्नदिपेके टैकव
स्त्रेना आणिला नष्ट करिवेक एই वृत्तास्त आमि मग्न अवीले
शुनियाहि अतएव वर्तमेन्न अताव पृथ्युक्तहि आमाऱ्य मृण्डुप
हित ईराजानिला आहाऱ्येते अनाहाऱ्य करिलाहि । उरुक्तर
मृत्येन्ना आलोचना करिल एই कालेते एই व्याकु ईल

कारुकई बुरितेहि सेहेतुक वाहा कर्तव्य ताहा ईहाकेई
जिजासा करा उचित । बिजेऱा ताहा कहिलाहेन उप
कारु कार्लि शत्रुघ्नि सहित सज्जि कर्तव्य अपकारु कार्लि मिज्जेव
सहित कर्तव्य नम्ह येहेतुक उपकारु आरु अपकारु ए उत्ते
रेव लक्षण जानिवे । मंसोरा कहिल ओहे वक ईहाते
ब्रह्मारु कि उपाय । वकवलितेहे ब्रह्मारु उपाय आहे अन्य
हुद आशुय करा सेथाने आमि एकू जन करिला लाईव ।

FABLE VII.

IN the country of Mālava there is a lake distinguished by the name of Padma-garbha, where lived an old booby,-who, being deprived of his former strength, stood and feigned to appear like one who was troubled in mind; in which situation being observed by a crab at a distance, the latter asked him why he stood there, and did not look for food. You know, replied the booby, that fish is what I live upon; and I know for certain that fisherinen are coming to catch them all; for, I heard this resolution from some watermen on one side of the town; so this being the case, I have lost my appetite with reflecting, that when our food is gone, death will soon follow. This being overheard by all the fish, they observed to one another, that it was proper to look out for assistance whilst they had time; and, said they, let us ask the booby himself what is best to be done; for,

One may better form a connexion with an enemy who will render one assistance, than with a friend who would do one an injury: there two should rather be distinguished according to the good or injury they do to one.

Accordingly, the fish accosted the booby, and said, Pray, master booby, tell us what means can be devised for our safety upon this occasion? There is one way to be safe, replied the artful booby, and that is, going to another pond, whither I am willing to transport you.

मत्स्याचाङ्गरेवमसु ततोऽसौ वक्त्तामत्स्यानेकैकथे।
 नीत्वा सादति अनन्तरं कुलीरस्तम्भाष भोवक नामयि
 तत्र नय ततोवकोप्यपूर्वकुलीरमांसार्थी सादरं तं
 नीत्वा स्यले धृतवान् कुलीरोपि मत्स्यकष्टकाकीर्णं तत्
 स्यलमालोक्याचिन्तयत् हाहतोशि मन्दभाग्यः भवतु
 इदानीं समयोचितं अवहरिष्यामि ॥ यतः ॥ तावद्या
 हिभेतव्यं यावद्यमनागतं । आगतन्तु भयं वीद्य प्रह
 न्त्यमभीतवत् ॥ अपरस्त ॥ अभियुक्तोयदा पश्येद्व
 किञ्चिद्वितमात्मनः । युध्यमानसादा प्राज्ञोचितते रिपु
 णा सह ॥ अन्यस्त ॥ यचायुद्धे धुवोस्त्वर्युद्धे ओषितसं
 शयः । तं कालमेकं युद्धस्य प्रवदन्ति मनोषितः ॥ इत्या
 लोच्य कुलांरस्तस्य ओषां चिच्छेद । ०*०*०*०*

मৎসेरा कहिल एই पुकार इटक उद्नस्त्र ऐ बक सेह
 मंसेरदिगेके एके२ लईया थाय उद्नस्त्र कर्टताहाके
 कहिल ओहे आमाके ओ सेखाने लও तंपर उत्तम छलीर
 मांसार्थी बक ओ आदर करिया ताहाके लईया इमेते
 राखिल छलीर सेह छान मंसा कटक ब्याष्ठ देखिया
 भावना करिल हाय मन्दताग्य आमि नष्ट हइलाम रे इटक
 सम्पूर्ति बलोपयुक्त ब्यबहार करिब येहेतुक भय इते
 सेह पर्यास्तु भय पाइबेक ये पर्यास्तु भय उपहित मा हय
 भय उपहित देखिया निर्भयेर न्याय पुहार करिबेक ।

अपार अतियुक्त व्यक्तियस्यापि आपनार वृक्षिक्षिं हितमा
देखे तबे नूरुक्ति लोक विपक्षेर सहित युक्त कर्तव्य मरे
एवं सेथाने यदि युक्तव्यतिरेके ओ अवश्यमृत्यु हय आर
संग्रामेते पूर्ण संशय बूझा याय तबे पञ्चितरा सेहे
कालके युक्तेर एक काल करिया बलेन इहा विवेचना
करिया कर्कट ताहार गुवाके हेदन करिल ।

The fish, in the greatness of their fears, consented to this proposal; and their treacherous deliverer devoured them all one by one, as he took them out of the water. At length, the crab asked him to take him also; and the booby, eager to taste his delicate flesh, took him up with great marks of respect, and carried him ashore; when the crab seeing the ground covered with the bones of the fish which the booby had destroyed, cried to himself,— Alas, how unfortunate! I shall certainly be killed too, unless I can contrive some means of escaping. Let me try immediately what the occasion requires. They say,

In times of danger it is proper to be alarmed until danger be near at hand; but when we perceive that danger is near, one should oppose it as if one were not afraid.

When one attacked beholdeth no safety for himself; if he be a wise man, he will die fighting with his foe. As out of battle death is certain, and in the field life doubtful, the learned call it *the only time of battle*.

The crab having come to this resolution, so tore the booby's throat with the pincers of his claws, that

स वकः पञ्चत्वं नतः अतोहं ब्रवीमि नमस्तिवा वञ्चन्म
त्स्यानित्यादि । हलु नतस्तिवर्णाऽबद्धत् नविन् तावत्
मयैतदालोचितमस्ति अवावस्थितेन मेघवर्णेन राजा
यावन्ति वस्त्रूनि कर्पूरद्वीपस्त्रोन्मानि तावन्त्यसाक्षुप
नेतव्यानि तेनासामिर्महासुखेन विन्द्यापत्ते स्तानव्यं
दूरदर्शी विहस्ताह देव ॥ अनागतवर्ती चिन्तां छत्वा
यस्तु प्रहश्यति । स तिरस्तारमामोति भग्नभाष्टोदि
जेत्यथा ॥ राजा ह कषमेतत् । मद्वो कषयति चास्ति
देवोकोटरनास्त्रि नगरे देवशर्म नाम ब्राह्मणसेन नहा
विषुवसंकास्त्रां यस्तुपूर्णशरावैकः प्राप्तस्तमादायासौ
कुम्भकारस्य भाष्टपूर्णमष्टपैकदेवे रौद्रेषाकुलितः
सुप्तः ततः यस्तुरक्षार्थं हस्ते दष्टैकसादायाचिन्तयत्
यद्यहं यस्तुशरावं विक्रीय दशकपर्वकान् प्राप्तगामि ।

से वक पक्षक्ष पाइल । एह जनेय आमि बलि उत्तम अधर
मध्यम अनेक गान भक्षण करिया इत्यादि । शुनताहार
पर चित्रवर्ण बलिल ओहे मस्त्रि आगाकर्त्तक एह आलोचित
आहे कपूरांशीपेर यत उत्तम दुव्य मेघवर्ण राजाकर्त्तक
लक्ष हइयाहे से सकल आमारदिगेर लळया कर्त्तव्य सैर
बस्तुते विक्षयगिरिते अतिशय सूखेते आमारदिगेन्न
थाका हईवे । दूरदशी हांसिया बलिल हे तुपाल अनुप
हित चिन्ता करिया ये लोक हर्षित हस्त ले असमानके

पाय येदम उभाणुक्षाण भूपति कहिलेन ए कि बप मरी कहितेहे। देवीकोट्टरसंज्ञक नगल्लेते देवशर्मनामे विप्र थाकेन तिनि महाबिष्व शक्तास्ति शक्तुपूर्णित एक शराव पाइलेन ताहा लाइया तिनि रोद्देते व्याजलहाइया अस्तकारेन भाणपूर्णगृहेर एक पुदेश्चेते शम्न करिलेन ताहारश भुव रक्षार निनिते हत्तेते एक दणु लाइयाचिस्ताकरिलेन। यदि आमि एই शक्तु शरावके विक्रय करिया दश कडाकति पाइब।

he was killed. Wherefore I repeat, *A certain booby &c.*

Attend, said the peacock king, to what I have been thinking of:—That if Cloud-colour be left governor here, all the choice things which Karpura-dwipa produces may be sent to us to enjoy in great luxury, when we shall be returned to the Vindhya mountains. The minister, laughing at these proposals, replied,—O king!

He who rejoiceth over an unaccomplished design, may meet with disgrace; like the Brahman who brake the pots and pans.

How did that happen? demanded the king; and the minister related the following story:

FABLE VIII.

IN the city of Dēvi-kōtara, there was a Brāhmaṇa, whose name was Dēva-Sarmā. At the time of the vernal equinox, he found a dish full of barley meal, which he took with him into a potter's warehouse full of earthen-ware. Being fatigued to walk in the sunshine, he threw himself upon a bed which happened to be there, and taking hold of a stick in his hands to protect his dish, he began to express his thoughts upon the occasion in this manner: If I dispose of this dish, I shall get ten Kapardakas for it;

तदायेष ते: कर्पर्दीकैघटशरावादिकमुपकीय जगेकपी
 इहौस्त्राग्ने: पुनःपुनः पूजवलादिकमुपकीय विज्ञीयतात्
 संख्यानि धनानि लक्षा विवाहस्तुष्ट्य करिष्यामि अन
 न्तरं तासु सप्तलीषु रूपयैवनयतो या तस्यामधिकामु
 दाव करिष्यामि सप्तव्योषदा इन्द्रं करिष्यन्ति तदा
 कोपाकुलोऽहं तास्यामुचेन तात्यथियामीत्यभिधायस्तुता
 विषः तेन अक्षुशरावस्त्रूर्णितोभास्त्रानि वज्रनि भग्नानि
 ततस्तेन इन्द्रेनागतेन कुम्भकारेण तथाविधानि भा
 ग्नात्यवस्थाक्षमाच्छिरस्त्रागेन एव पादहिङ्कृतस्थानो
 ऽहं ब्रह्मीमि अग्नाकलयती चिन्तामित्यादितोराजा रह
 सि मृध्यमुवाच तत यथाकर्तव्यं तथोपदिश्म मधोब्रूते ।

अबे एই इन्द्रेतेहै लेह कर्त्तिते घटे शराव प्रृथिति
 किनिङ्गा अनेक वारेते वृक्षप्राण सेहै धनधारा वारधार
 और व ब्राह्मि कर्त्ति करिङ्गा उपर्युक्त शुभिष करिङ्गा
 तारि विवाह करिव तदनुस्त्र लेहै नपत्रीर विगेव मधो ये
 कपयोवमविलिष्टा ताहाते अधिकामूलाग प्रकाश करिव
 अपत्रीङ्गा वथन विवाह करिवेक तथम क्रोधाविष्ट हैरा
 आमि ताहार्दिपिके लग्नज्ञेते करिङ्गा ताङ्गन करिव इहा
 करिङ्गा दण्डकेपाण करिलेन ताहाते शक्ति शराव चूर्च

हील अमेक घट्ठ ओ डाहिल । उपग्रे द्वे सेहि शक्तेते जस्तका
ब्राह्मिन्ना ताङ्ग सकल सेहि कप मेखिन्ना ब्राह्मणके तिरकार
करिय बाहिर करिया ओ दिन एतदर्थे आमि बलि अनुग्रहित
चिन्ता करिन्ना इत्यादि । तदनुस्त्र राजा गृष्णके बलिलेन
हेतात याहा कर्त्त्वा ताहा उपहेश कर । गृष्ण बलिलेहे ।

and with that sum I may purchase many pots and pans, the sale of which will increase my capital so much, that I shall be able to lay a large stock of cloth and the like: which having disposed of at a great advance, I shall have accumulated a fortune of a *lack* of money. With this I will marry four wives; and of these I will amuse myself with her who may prove the handsomest. This will create jealousy; so when the rival wives shall be quarrelling, then will I, overwhelmed with anger, hurl my stick at them, thus! Saying which, he flung his stick out of his hand with such force, that he not only brake his curious dish, but destroyed many of the pots and pans in the shop; the master of which hearing the noise, came in, and discovering the cause, disgraced the Brāhmaṇ, and turned him out of doors. I have said, therefore, concluded the minister,—*He who rejoiceth* &c.

At the conclusion of this story the king took the vulture aside, and desired him to point out what he ought to do; and the minister replied,

करीहतस्य हृषीके रुद्रोल्लसीव इन्द्रिया । गच्छन्तुमाने
यातस्य नेतारः सत्तु वाच्यतां ॥ इत्यु हेव किमकामिव
कुर्वन्ति हृषीं भग्नं न किन्तु तव अतापाधिचितेन उपायेन ।
तत्राह भवतामुपायेन । मध्ये ज्ञाते यथासद्यर्थं कियते
तदा सहेश्चाक्षयतां वाच्यता वर्णकाले प्राप्ते पुनर्विद्यते
कायकार्कं परभूमिष्ठाना तदेश्चलमनमयि दुर्लभं भवति
ज्ञाति सुखशोभात् शुभाय यत्यतां दुर्विं भग्नं कीर्त्तिव
कुर्वते यत् समात् तायदेतन् ॥ यतः ॥ योहि धर्मं
मुरक्षय हिता भर्तुः प्रियाप्रिये । उप्रियाएवाह तत्त्वानि
तेन राजा सहायतान् । वाच्यता ॥ सुखहस्त तदा राज्य
नामान् कीर्त्तिमेवत् । युधि तन्देहदोक्षात्य कोहि
कुर्व्यादवासिमः ॥ * * * * * * * * * *

विपथगामी यस्तु संकीर्ण हस्तिर नेता वेमन निक्षयता पाँच
अम्बनि उम्मागर्गामी यस्तु राजा राजा नेतारा गर्हन्तीयता पाँच
तम हे यस्तु राजा आमारदिगेर यूक्तेते कि दृग्ग तथा हईता
हे ताहा नम्ब किस्ति तोमार प्रताप ओ उपायेते । राजा
कहिलेन तोमारदिगेर उपायेते अर्थात् ताहा मिल्लाह
हईयाहे गृप्त बलितेहे यहि आमार परामर्श करेन तस्वे
मिल्लेप्ते गम्भ कक्ष न तूवा वर्णकाल उपर्युक्त हईले
पूर्वश्च संपूर्ण हईले विदेशबासि आमारदिगेर मिल्लेप्ते
गम्भ ओ दूर्लभ हईवे यूथ ओ शोतार निमित्ते सर्वि करियां

गमन करने मुर्गतधि हैल धनः प्राणं हैलैने आमार एवं
अत बहेतुक ये वास्तु धर्मके पूरकार करिया प्रभुर प्रिय
ओ अप्रियके त्याग करिया अप्रिय अथव पर्यके बले ता
हार सहित राजा शहास्री हन ! आर सुखं ओ दैनं ओ
राज्य ओ आज्ञा ओ कीर्ति एই सकलके कोन मूर्ख संग्रामे
ते संशब्दकाम होलाहित करो !

The conductors of princes intoxicated with power, as well as of wounded or restiff elephants. get nothing but disgrace!

Please your highness, continued he, the castle hath been destroyed by us in the pride of strength; or rather, was it not by a stratagem dictated by your own glory? No, replied the king it was thy own scheme. If my advice were to be followed, said the minister, we should now return to our own country; for upon the return of the rainy season, should we have to fight the enemy again, with an equal force, in their own country, we shall find it extremely difficult to retreat home if we should have occasion. Then, for the sake of peace and glory, treat with the enemy, and let us depart! We have taken their castle, and gained renown. This is the extent of my opinion.

He is the companion of a prince, who, placing his duty before him, payeth no regard to his master's likings or dislikings, and tells him unwelcome truths.

Who, except a child, would place his friends, his army, his kingdom, himself, and his reputation, in the doubtful balance of a battle?

Besides,

विशेष ॥ सन्धिगुच्छेवमेवायि सन्धिगुच्छेविजयो द्वयि ।
 मुन्दोपसुन्दावन्द्येन्द्र्यं नष्टो तु लघवसौ न किं । राजोवाच
 कवमेतत् । गदी कवयनि पुरा दैत्यो महादारौ मुन्दो
 पसुन्दनामानो महाना झोमेन चैलोक्यकामनया चिरा
 उन्द्रशेषरमाराधितपन्ती तगज्ञयोर्भवान् परितुष्टोवरं
 हृषेयामिसुवाच अनन्तरं तथोः समाधिष्ठितया वरेण
 या नावम्यदक्षुकामावन्दभिहितौ ययावयोर्भवान्
 परितुष्टसदा सप्रिया पार्वतीं परमेन्द्रोददामु वन
 अववता चुहेन वरदानस्यावश्यकतया विषारमूढयोः
 शार्दृत्याइव गिर्मायाम्या रुदी प्रदायि ततक्षास्यावनुक्षये
 लावन्यसुधाभ्यां अनन्तातिभ्यां मनसोत्सुकाभ्यां पाप
 लिपिराभ्यां ममेत्यन्द्येन्द्र्यकलहाभ्यां प्रगातपुरुषः क
 वित् गुच्छतामिति जटौ जनायां । * * * *

(अपार तूल्य) लोकेर ओ नहित मर्जि करिबेक घेहेत्क न
 शुग्नामेते अय नन्दिपाइ तूल्य पराक्रम सूक्ष्म उपलूक्ष कि पराक्र
 र्मार नष्ट हय नाहि । नृपति कहिलेन ए कि पुकार । नठिब
 कहितेहे । पर्वेते सुन्दोपसूक्ष्म नामा अति वड दैत्य दूहि
 जन ब्रित्तुवनाभिजायेते अतास्त क्लेशेते वहतर काल
 महाहेवेर आराधना करिल अनन्तरतिनि पुसर रहिया कहि
 देखतोमर्या वर पूर्वमा कर अनन्तर मेह दूहि जनेव अतः
 किञ्चन अधिष्ठात्री वरवती अन्य पुकार वरेष्टु मेह दूहि जन
 के अल्या कथा बडाहिलेन वे वल्यापि आमान्नविगके आपनि

ग्रन्थ हैराहेन अबे परमेष्ठ लिङ पत्ती पौरीके देव।
 अमस्त्र भगवान् कुकु हैमा ब्रह्माने आवश्यकत्वहेतुक वि
 चार मूर्ध सुदोपसुदके उमान् व्याय एक द्वी निर्माण करि
 आदिलेन ताहारपरमं सारलाशक ओ अजानाक सुदोपसुद
 अस्तःकरणेर उत्साहेते पार्वती तुल्य सौम्यर्घेते तुकु
 हैमा आमार एआमार एहि परम्पर विवाह करिला कोम
 अध्यह व्यक्तिके जिजासा करि एहि बुद्धि करिले पर ।

One should be inclined to treat even with an enemy of equal force, when victory is doubtful; for were not Sunda and Upasunda, two giants of equal strength, killed by one another?

How was that? said the king; and the vulture relateth the following story:

FABLE IX.

IN former times there were two giants, the one called Sunda, and the other Upasunda, who wishing to conquer the three regions of the universe by the great exertions of their bodies, for a long time petitioned the deity with the crescent on his head to be propitious to their design. The god, pleased with their prayers, told them to ask a boon; but as the goddess Saraswtai had the controul of these two of dreadful forms, both their original wish and design were changed, and at length they said,—If the disposer of fortune be pleased with our prayers, give us, O Supreme Being, Pārvati thy own consort! The deity, although displeased at the request, yet from the absolute necessity of granting boons, gave to the giants, who were deprived their of judgment, a woman like Pārvati. Sunda and Upasunda, eager for the ruin of the universe, blinded with ignorance, and involved in the darkness of sin, were inflamed by the beauty of her person, but as they were jealous of one another, they resolved to call upon some man of authority to determine which she should belong to;

भारत भद्रारको उद्दिष्टहरणः समाजसंघ तरीकेपरिवर्तन
समव्याप्ति कामाध्याग्नियं सापुष्टुक्षये यज्ञायपार्व
सति ब्राह्मणमपुच्छनां ब्राह्मणो ब्रूते । वर्णयेष्टोऽहितः
पूर्वयः च चियेव साक्षात् पि । यज्ञान्याधिको वै द्यः शूद्रसु
हित्सेवया ॥ तत् युवाभ्यां हत्यापर्माणुमो युद्धेष्व पुरुष
योर्नियमः इत्यभिहिते सति सापुष्टुमनेनेति हत्या च
न्यान्युत्तर्यनीये । समकालान्योग्यघातेन विनाशयुप
यत्ता ॥ अतोऽहं ब्रवीनि सम्बिग्निहेतुमनेनाशीत्यादि
शास्त्राः प्रागेव किं गोप्त्वं भवद्विः । मर्दी ब्रूते महाशन
फिरवसानपर्यन्तं चूतं भवद्विः तवायि मर्दासाम्या
नायं विघ्नहारयाः सापुष्टुमोऽयं हिरण्यगर्भः न चिणा
यः ॥ गत्वा चोक्तं ॥ * * * * *

मेरे उगवान् बृक्ष ब्राह्मण वाप हैमा आसिया मेरे शाने उप
शीत हैनेम । अनुकूल ताहारा ब्राह्मणके लियागिल आम
आईहाके आपन बलेते पाईयाहि आमारदेव पूर्व जनर
अध्ये काहार ए हैवे । ब्राह्मण विनिष्ठेहम ज्ञानपूर्ण ब्राह्मण
पूजनीय बलवान् कविय पूज्य अमथाम्या धिकबैश्य पूज्य
ब्राह्मण लेवाते शुद्ध आना मेरे निनिते तोमरा कविय
शर्मशाल तोमारदेव पूर्ण है लियम हैहा कर्थित हैके
परे इनि विलक्षण कहियाहेम हैहा कहियादूर्ज जमेतेहै
एक कालेहै परम्पर मार्गारा विनाश ग्राष हैह ।

अत एव आवि रुलि तूल्य लोकेर ओ सहित सज्जि करिबेक
 ईत्याहि राजा कहिलेन पूर्वेत्तेह केम तोमरा बलिले
 ना मज्जी बलित्तेह आपनि कि आमार बाकेयेर शेषपर्यंत
 उमियाहेन तथापि आमार सज्जिते एह शुकान्नस नम
 उत्तम उष्णशाली ए हिरण्यगर्भ अर्धां इहास यहित गंगाम
 करणेपयुक्त नम ताहा कर्थित आहे ।

and instantly the deity, stood before them under the disguise of a venerable Brāhman. We have obtained this female, said they, as a boon, and wish thee to determine which of us she should belong to. The Brāhman replied.

A Brāhman is respectable for wisdom, a Kshatriya for strength, a Vaishya if he be possessed of wealth and grain, and a Shudra for his services to the Brāhmans.

Now, seeing you two are of the second, or military order, your duty is fighting. These words made a due impression upon their minds; they fell upon each other, but as they were equal in strength and courage, they died at the same instant from the blows they received from each other. I say, therefore, *One should be inclined to treat even with one of equal force, &c.*

Hast thou not told me this before? said the king. What, said the minister, did your highness then comprehend the full extent of what I said? According to my opinion, this is not a proper time for the renewal of hostilities. King Hiranya-garbha is endued with those qualities which render him a proper person to treat with, and not to quarrel with. They say,

सत्यार्थी धार्मिकोनार्थी धारकरुं घातवान् बहुती । अनेक
युक्तिविजयी सम्भेदाः सप्त जीवन्ति तामा ॥ सत्यो भूषणालयेन् सत्य
यन्मितो नैति विजियां । प्राह्लदाचेषि सुव्यक्तमार्थी नाथा
श्यमार्थीतां ॥ धार्मिकस्याभिकृतस्य सर्वेष इ पूजयने ।
अजाग्नरागाहर्षीत्वा दुःखो च्छेद्यो हि धार्मिकः ॥ सन्धिः
कार्यार्थार्थार्थार्थ विनाशे समुपस्थितौ । विना तस्यार्थार्थे
वान्यः कुर्यात् कालपापन् ॥ सहत्वा तदेवा वेक्षुर्विद्धिः
कष्टकैर्दतः । ग तदेव तमुच्छेन्तुं धारकसंघातवान्सवा ॥
वस्तिना सह योद्युग्मिति जालि निर्दर्शनं प्रतिवानं नहि
यनः करदाखिदुषसर्वति ॥ यमदम्भः सुतेष्व एव सर्वः सर्वत्र
एष्टदा । अनेकयुक्तिविजः प्रतायादेव भुजयने ॥ १*

सत्याबादी ओ पूजा ओ धर्मिष्ठ ओ कूटुलोक ओ भ्रातृसमूह
विशिष्ट ओ बलवान ओ अनेक युक्तजेता एই सात वर्णक संग्रह
में सत्याबादी सत्याके पालन करने अतএব ले मेलहाइते
विकार पाया ना पूजा लोक पूणास्त्रते ओ अपूजा
ता पाय ना । धर्मिष्ठ लोकের सकलेह नान्य हम पूजान्
रागहेतुक आर धर्महेतुक धार्मिक लोक दुखहेतु
हम । मरণ उपर्युक्त हইলे दीঢের সহিত ও মেল করি
বেক তাহার আনুগত্যব্যাপ্তিরেকে অন্য পুকারে কাল
কেপণ করিবেনা কষ্টকেতে আবৃত যে নিবিড় বাঁশ তাহার
কাটা দুর না করিবা লে বাঁশকে বেদন হেনন করিতে

समर्थ हय मा एहैकप षे भुत्समूहविशिष्टलोक ताहार ताई
लकड़के लड़ मा करिया ए वात्तिके मारिते पारे मा ।
बलवानेऱ अहित युद्ध करिबेक इहा निर्दर्शन माहि वेहेत्तुक
मेघ कहाच विसोम वायुते वायं मा घमरपि यूनिव वह
संग्रुतमजरि पूण ये परशुराम ताहार न्याय प्रतापहेत्तुक
अनेक युद्धजेता सर्वज्ञ निरन्तर समस्तहि तोग करें ।

There are seven descriptions with which it is deemed proper to form an alliance: men of veracity, men of honour, men of virtue, men of low degree, sometimes; such as are heads of a great fraternity, such as are powerful, and those who have been successful in many battles.

He who formeth a connexion with an honest man, from his love of truth, will not suffer thereby. And the man of family, it is very certain, will not be guilty of an unworthy action, even in the defence of life.

To the strictly just and virtuous person, every thing is annexed. The virtuous man, from his justice and the affection he bath for mankind, is the dispeller of sorrow and pain.

It is expedient to form connexions even with one of low degree, upon the approach of our own destruction, and when, without his protection, a worthy person might be ruined.

He who is the head of a confederacy of brothers, from their compactness, is as difficult to be rooted out as a bamboo surrounded by impenetrable thorns.

There is no ordinance for our contending with the strong: the clouds never pass against the wind.

From the glory of him who hath been victorious in many battles, as from the glory of the son of Jamadagni, all, at all times and every where, is enjoyed.

यनेकपुद्धिजयी यज्ञार्थं पस्त गच्छति । तत् प्रमाणम्
तस्मायु वहनायान्ति इवः ॥ तत् तापद्विष्टु यैर
येतः सम्बोध्य राजा । चक्रवाकोपदत् प्रतिपे यदि
वाचश्च यत्ता पुनरागमिष्यति ॥ राजा चक्रवाकं दृष्ट
यान् भविन् असम्बोधाः कति तान् श्रोतुमिष्यामि ।
यदी द्रूते देव कषयामि इषु वास्तोऽद्वौर्धोर्धो
पी तदा श्रातिष्ठिष्युतः । भीरको भीरजग्नकोलुभ्यो
सुन्धर्मजनकाया ॥ विरक्तप्रतिस्वैर विषयेष्वति इति
यान् । यनेकचित्तमवस्तु देवाद्युपविष्टकः ॥
देवोपदत्कस्वैर तदा देवपरायणः । दुर्भिष्ठाप्यत्तेष्वेतत्
वज्रायगत्तुलः ॥ अदेयस्यो वज्रिष्टुर्तः काष्ठेन
स्तु त । सत्यधर्मव्यपेतस्तु विष्मिः पुरवायसी ॥ ४५२

अमेक शुक्रजेता याहार नहे खेल कर्ने ताहार पुता
पेत्तेहै ताहार विष्केरा अग्राते वशतापर हर । ताहा
ते उथेते शुक्र ऐ डाङा नहेहर । चक्रवाक वलित्तेहै
ठहे दृष्ट दर्शक याओ गिया पूर्वार आनि ओ । डाङा चक्रवाक
के छिकासिलेन ओह मन्त्री असहेह कठ लोक ताहारहि
गके शनिते ईच्छा करिए अचिव वलित्तेहै हे महाराज कहि
शुभ वालक ओ वृक्ष ओ चिन्मोगा ओ छाति वहिकृत ओ झीक ओ
तीकैन्यविशिष्ट ओ शुक्र ओ लोकि नमित्वा बहु पूर्व ओ

विनाशक भाव ओ विषये तेऽन्तर्जालासु ओ अनवहित चित्त
ओ देवदिवनिष्ठक ओ देवोपहत ओ देवप्राण्यं ओ दूर्भिकरण
विपक्षिते व्याधम ओ व्यासनिष्टेनायुक्त ओ विदेशस्थ ओ वह
शत्रु ओ असमझोद्योगी ओ सत्यधर्मच्छ्रुत एहि विश्वाति लोका।

Seeing he who hath been victorious in many battles meet-
eth not death, his enemies are captivated by his glory.

Then I repeat, that the royal goose, being endued with
many of these qualities, is worthy to be treated with.
The minister now orders the hooby to go to the enemy's
camp, and to return with what further intelligence he
could pick up.

I now wish thee, said the peacock king, to inform me
how many there are with whom it may be improper to
enter into an alliance; and the vulture minister replied,
—I am about to tell your highness, repeating the fol-
lowing verses:

The young, the old, the long afflicted, and such as have
been excommunicated by their tribe; the fearful, and
those whose followers are timid; the covetous, and those
whose followers are covetous;

Those whose principal officers are void of attachment,
he who possessest too much power in affairs, one who
in his counsels is of many opinions, and he who speak-
eth disrespectfully of the Gods or the Brāhmans;

He who is naturally unfortunate, and he who is always
consulting fate; one afflicted with famine and pestilence,
and he who possessest a disorderly army;

One who doth not stay in his own country, one who is
beset with many enemies, he who hath an army out of
time, and one who hath departed from the true religion:
these make twenty descriptions of persons,

एतेः सन्धिं न कुर्वति विमुक्तीयेन् कीरणे । एते विमुक्ता
जाणा हि शिष्ठं पान्ति रिपोर्चशं ॥ बालस्यास्यभाववाज्ञा
सोकोयोहुमिक्षति । युद्धायुद्धफलं दक्षात् द्वातुं गतो
न चालिषः ॥ उत्साहशक्तिर्हीनत्वादृहोदीर्घामयक्षादा ।
स्त्रैरेव परिभूयेते द्वावप्येतावर्षमया ॥ सुखोऽस्त्रेयो हि भवति
सर्वज्ञातिवहिष्कृतः । ते ज्ञातयोविनिम्नन्ति ज्ञातयस्या
ज्ञातान् ज्ञानाः ॥ भीरर्युद्धपरित्यागात् खण्डेष प्रलयनि ।
भीरकोभीरपुरुषेः संथामे तैर्यिमुच्छते ॥ दुर्बलस्यासत्ता
भागिलान् युध्यन्तेनुवायिनः सुन्धामुओषकैरेष दानभित्ते
गिरहम्यते । संत्वाज्ञने प्रकानिभिर्विरक्तप्रकानिर्युधि ॥
सुखाभियोऽस्त्रेयोभवति विषयेष्वग्निमक्षिगाम् ॥००३

ईहारहरेर नहित मेल करिबेना केवल संग्राम करिबेक
ईहारा युध्यमान हैले श्रीमू शब्दून बनतापन्न हर ।
बालकेन अन्न बनजहेतुक लोक संग्राम करिते ईहा
करने ना येहेतुक युद्धायुक्तेर कल जागिते शिष्ठ सर्वर्थ
हर ना । उत्साहरहितस हेतुक यूक एवं चिररोगा एहे
सूर्य जन अवश्य आपनिहि परिभूत हर । सर्वज्ञाति वहि
कृत लोक सूखज्ञेदा हर केमना ज्ञातिरा नहाय हैरा
ताहाके नष्ट करने । भीक वास्ति इन्द्रेते कास्त हैरा आपनि
नष्ट हर । भीकपूकव याहार नमडियाहारे से भीकपूकव
कर्त्तक परिभास्त हर । निकटेते ये उपहित हर लूक

जन आपनिह ताहा लग्य एই निषिद्धे ताहार अनुचरोंगा
शुक कर्ने ना । ये जागिर समिक्षारे लोकी लोक
धाके ताहारा शब्दुहृत्ते बर्णामि पाइले ले जागिके नष्ट
कर्ने युक्तहानेते ज्ञानवह्नीक विरक्त ज्ञानव होकरे
परिभ्रामि कर्ने । विषयेते अत्यनुसन्ध व्यक्ति अमान्ना
सेते निग्राह्य हम्य ।

With whom it is not proper to enter into alliance, and whom one should do nothing but check; for if such as these go to war, they presently fall into the power of their enemies.

If he be a child, his people are not ready to fight, because of the insignificance of his nature, and the inability of an infant to pay the reward, or punish, for fighting or not fighting.

Be he one oppressed with age, or with some tedious infirmity, deprived of the power of exertion, he is inevitably overcome of himself.

He who hath been expelled by all his kindred is easily to be defeated: for his relations too, out of respect for themselves, are ready to destroy him.

Be he a coward, he himself will flee to avoid the battle; and if his troops are dastards, they will forsake him in the field.

The followers of the covetous refuse to fight, because there is no distribution of the spoils; and where the attendants are so, they mutiny for pay, and murder their leaders.

If the principal officers are not attached, their chief is forsaken by them in the midst of the battle; and if he be one who hath too much power in affairs, he expecteth superior attention.

अनेकविज्ञमद्भुते योभवति यजिषा । अनवस्थितपि
सावान् कार्यतः स उपेष्ठते ॥ सम्यग्नेष्विष्वेष्व दैवतेष्व
हि कारण । इतिदैवयरोध्यायमात्रानमपि चेष्टते ॥ दुर्मि
श्वसनी चैव स्थगमेव विसीदति ॥ सर्वसन्युक्तस्य यदि
शक्तिर्जायते ॥ सदाभर्मवल्लीयज्ञाहेष्वाङ्गमिन्द्र
कः । विश्वीर्यते स्यं स्त्रेषु दैवापहतकसाया सदेशस्योहि
रिषुणा सत्यकेनापिहन्यते । याहोस्यीयाग्निं अस्ते गजे
स्त्रमपि कर्षति ॥ यज्ञशब्दुषु संचक्षः श्वेतमध्ये कपेता
न्तः । येनैव यज्ञति पशा तेनैवाग्नु विष्यते ॥ अकाश
सेन्ययुक्तस्तु हन्यते काशयोधिना । कौशिकेन हतज्यो
तिर्निश्चीयरूप वायसः ॥ * * * * *

अनवस्थित व्यक्ति शिवकर्त्त्वके भेदे हय केनना अनव
स्थितस्तु ताहाके मज्जिना कार्या हैते त्याग करने ।
सम्पत्तिर एवं विपत्तिर दैवतै कारण । इहा चिन्ता करन्त
दैवपरायन लोक आपनाके ओ छेष्टा करना दूर्तिकरण
विपत्तिते व्याकुल लोक आपनिह अवसर हय । व्यासनि
सेन्य समतिव्याहारि लोकेर व्याहरनाहि सम्पर्ण हैते
पारेना देवदिव्यविन्दक ओ दैवोपहत इहाना अथर्वापूर्वक
आपनिह व्याकुल हय । अस्तिकर्त्त्वक अत्यन्त ईस्याधारीक
विहेश्व व्यक्ति मष्ट हय । अनवस्थिते दूर्तिके ओ

कुनू अस्तीरं थरे वहशत् व्यक्ति शेन पक्षिर मध्याहित क
पोतेर द्याया भीत हैमा ऐ पथेते वाया लै पथेते दै
हम वेमन मै दूषि काक अर्जवाले पेचक कर्त्तक मै हम !

He who in his counsels is of many minds, is hateful to his ministers; and because of the unsteadiness of his mind, he is neglected by them in his necessary affairs.

Those who first study fate, and say,—Fate is the only cause of fortune and misfortune, terrify themselves.

He who is surrounded by famine and pestilence, of himself yieldeth, and he who hath a disorderly army, hath no power to fight.

As religion is always most powerful, so he who despiseth the Gods or a Brāhman, of himself goeth to nought; and so doth he who is smitten by fate.

One who is out of his own country is defeated by a very trifling enemy: the smallest alligator in his own element gripeth the largest elephant.

He who hath many enemies is like a pigeon amongst kites: whatever way he turneth, he is encountered by misfortune.

If he be one who marcheth his army out of season, he is destroyed by fighting against the weather. He will suffer like the crow, who, venturing out at midnight, had his eyes picked out by an owl.

कात्यपर्यवेषेन संहजात करात्तम । करन्ति तात्त्वात्
त्वादचिरावानि विजिता ॥ करमपि करावानि कन्ति
वियहयात्तु तथात् है खीलावाः वाक्यां कर्त्तव्या
कारकोपादः पुरुषे इत्यगम्य हेतुकालविभावाऽरि
निषातः प्रसीकारः कार्यतिदिव पश्चात्तेजसः सामदा
त्तमेह दण्डास्त्वारणपात्राः उत्तात्त्वक्षिप्तम् अक्षिप्तम् च
क्षिप्त इति अक्षिप्तं यत्तत् सर्वमात्रां च नियाविजिती
त्वामवस्थित महान् । ता हि प्राणपरित्वाक्षमूलेनापि
त्वं सम्भवते । सायोर्विविदा पश्य चतुर्वापि प्रधावनि ।

कठि अर्थात् लोकेन नहित करात् येति करिवे ता केव
लासे लोक असक्तिरिताहेतुक अन्न कामेत्तेहै येत्तवहै
ते अन्यथा पायः । आरओ कहि जकि अर्थात् येत्तम विसुह अ
र्थात् परमेश्वराहेतुलाहि बाल अर्थात् विपक्षेन पूर्ति शारा
आनन अर्थात् विगुहाहिर शिवृति । अन्तर अर्थात् दूह वदवा
येत्तम धार्तितव्यक्तिर एक व्यक्तिके वाक्यात्तराथम दाराहित्त
अनर्थ । ऐधीताव अर्थात् एकेन नहित येत्तव अपरेत्त
नहित करात् एहै इत्य उत्तम कर्त्तव्यत्वेन उपाय इत्य आर पूर्क
वार्त्तमालिहेत्त कालेन विवेच्यात्तम ऐप्रियात्तरेन पूर्ति

कार्यस्थान कर्त्तव्यस्थिति एहि पाठ पुकार्ण मन्त्रणा हम्म । नामः त
दान ओ भेद ओ दण्ड एहि चारि उपाय इम्म उत्साहशक्ति मन्त्र
षाशक्ति ओ प्रभावशक्ति एहि तिन शक्ति हम्म एहि नकज आलो
च्छा कपिया बड़ लोकेन्ना सर्वदा अविदिगीर्वं हम्म । जीवन
दाम रुप मूलेऽते ये सम्पत्ति जर्ज हम्म याले सम्पत्ति नी
तिज्ज्वरात्तिन्न विकठे मिष्टना हईन्ना आपनि धारण कर्ने ।

One should, on no account, enter into any connexion with one who hath departed from the faith; for although he be bound by treaty, he will, because of his own unrighteousness, break his engagement.

In addition to all this, continued the minister, I shall remind your highness of the following particulars: *Uniting, disputing, marching, halting, surrendering, separating*, are denominated the *six modes*. For the commencement of an expedition the necessaries are, *men, stores, treasure, place, and time*; the possession of which is proper, as a protection against misfortune, as well as for the accomplishment of a design: they are called the *secret of five members*. *Pacifying, giving, dividing, punishing*, are distinguished by the appellation of the *four means*. *Resolution, authority, good counsel*, are denoted the *three powers*. Those sovereigns who attend to all these things, are always victorious; for, they say,

The success which is to be acquired by those who are acquainted with the rules of policy and prudence, is not to be gained by the price of abandoning life; for such knowledge causeth irresolution to fly from the body.

मे गता चेत्तां ॥ विज्ञ यदा गतं यन्मित्रस्तु पूर्वकं
शनिसूत्रं गतः । न चाप्रियं प्राप्तिषु योगपीति च यावे
शास्त्रां धृविदी अवाचि ॥ विज्ञ वषषि यहामचिद्या
स्त्रेषु सव्यानमुपन्यस्त तवापि भूत्यज्यद्यौद्यावलन्तके
हेव तदेव विषतां विहवद्वीपस्य यहामयोगाम यार
योराजाक्षग्निवश्युदोषे पवात् कोष्ठ अवश्य ॥ यतः ॥
सपुत्रवायाय सुरामोव वलेव वीरोपिचरकासति ।
इत्यापेक्षेन यग्न शुक्राचात्रेव यन्माणमुद्देश्य यात् ॥
दावा इव एतद्वृद्धति गिर्य विविषणामवकः सुपुत्रेषो
द्वया विहवद्वीपं अदित्य अव अधिष्ठित्यवायाम
देव सूर्यां यवत्य प्रवापः एव तत्प्रस्त्रेषोऽहम् ॥

विज्ञ याहा कहियामेस याहाह अवलम्बन नवरी लोक
पुकार आज गूड गूड आज उठ यदगा आज बे लोक नन्
योगविग्रहके विहू बाका कहे याले लोक जमूड गर्वाउ
पूर्विदी आजम करे । किछु बदापि याहाह महावत्ती गूड
बेल कलिबाह पुनर कलियाहे उदापि कर द्वैराहे एहे
अहकार पुनरु ले जाहा अवका कलिये याहे चूपाउ लेहे
हेत्क एहे पुकार ककन विहू बोलेह महावत्त यामे
यामयाम आमामयाम यथा अहू बोलेहे पिलाटिव बर्वेह
पकाडामे लोक अजान हेहेत्क शूर लोक शूरक

सैन्येन्द्रियां नारथान् हृष्टा सूरक्षित शत्रुके व्याख्योह दि
वक घेहेतुक व्याख्या व्याख्या अत्यन्त व्याख्या हृष्टा व्याख्येन
सुखित मिलन कर्म ! राजा बलिलेन एहैरप हठक हैरा कहि
झां विचित्र नामे वकके अत्यन्त गुण लिपि दिल्ला निंहलवी
पे पाठाइलेम ! अवस्त्र चल आशिला बलिल हे भूगोल
से हामेन पुत्राव गुण सेखामे गृथ एहि पुकाऱ बलिल !

He is always possessed of riches, whose followers are well attached, whose spies are concealed, and whose counsels are kept private; and he who doth not speak with unkindness to his fellow-creatures, may govern the whole world to the extremities of the ocean.

'But please your highness,' continued the minister, 'although peace has been proposed by that great statesman the vulture, still his master will not consent to it, because of his recent success. Then let this be done: the king of Singhala-dwipa, the Sārasa Mahābala, is our friend; let him raise a disturbance in Jambu-dwipa, the enemy's country.'

A wise man having practised great secrecy, marching with a well-composed army, may alarm an opponent; and he who is alarmed will make peace with him with whom he hath been at variance.

The royal goose having consented to this proposal, one Vichitra a booby was dispatched to Singhala-dwipa with a very private letter.

In the mean time, the spy returning from the peacock's camp, said,—Please your highness, attend to what I have to inform you of. The vulture minister said to the peacock king,—

पद्मेवमेव एव सर्वं दिव्यं नुष्ठितः स वेन्ति किं सन्धेयं वृहत् वुल्लोह
 हिरण्यगर्भो न वेति ततोऽसौ राजा समाहृत्य इडः वाय
 सक्षीहृशोसौ हिरण्यगर्भं सक्षक्षाक्षो मस्त्री वा क्षोट्चः ।
 वाय सउपाय देव हिरण्यगर्भं राजा युधिष्ठिरसमोन्म
 हाश्वयः चक्रवाक्समोन्मस्त्री न क्षाय पक्षोक्षते ॥ राजा ए
 यदेवं तदा क्षमसौ तथा वस्त्रिः । विहृत्य मेघवर्णः
 प्राह देव ॥ विचासप्रतिप्रार्थी वस्त्रे का विहृता ।
 अहमनारक्ष्य सुमं हि इत्या किञ्चाम पैषवं ॥ शूद्रु देव
 तेन मद्विद्यार्थं प्रवक्ष्यन्वय ज्ञातः किन्तु नहाश्वेषा-
 सौ राजा तेन तथा विप्रसव्यः ॥ तथा चोर्त्वं ॥ चात्रौ
 पत्न्येन योवेन्ति दुर्ज्जीवं सत्यवादिनं । स तथा वस्त्रनते
 शूद्रौ ग्रीष्मारम्भान्तो यथा ॥ ◎◎◎◎◎

ये हे नृपते नेघ वर्ण से छाने वह काल वर्गति करियाहे
 ले जाने हिन्दूगर्भ सर्वेय शूद्र शाली वठे कि न । अहम
 स्त्रूर ग्राजा आस्त्रान करिया जिज्ञासा करिलेन ओ हे काक ऐ
 हिन्दूगर्भ ग्राजा किकप आर चक्रवाक मन्त्रीहि वा कीदृशः काक
 बलिल हे महाराज ग्राजा । हिन्दूगर्भ यूधिष्ठिर तूल्य महाशय
 ओ चक्रवाकेर न्याय अवात्य ज्ञापि दृष्ट नय ग्राजा कहिलेन
 यद्यपि एतादृश तबे कि पुकारे इनि वर्खित हैलेन गेय
 वर्णहास्य करिया कहिल हे नृपते विचास प्राप्त लोकेर
 वर्णनाते पुकार्ष कि ज्ञेयेते आरोहण करिया थाके

वे निर्वित वर्जित ताहा के मठ करिया कि पूर्वार्थ हे यहा
ग्राह गुरुम ले मठिय पुरुष दर्शनेते आसियाहि ल किये द
ग्राहा महाशय से हेतुक आसि बढ़ना करियाहि । पुरुष्या
ताहा करियाहेन आप्तुमेयते वे मोक खलके नत्यारी
करिया जाने से अन से हे पुकार वक्ति हम्म षेषन हाँग
लेन निमित्ते तिन अन धूर्त्कर्त्तक एकबुक्तन वक्ति हैं।

Although Cloud-colour the crow was so long in the enemy's castle, what if he doth, or doth not know whether the royal goose, Hiranya-garbha, he possessed of those qualities which are necessary towards our treating with him? After this, continued the spy. the peacock king having called Cloud-colour before him, asked him what sort of a character that same royal goose, Hiranya-garbha, was, and what sort of minister he had.

To this the crow replied,—Please your highness, Hiranya-garbha is as noble as king Yudhi-shtra, and a person of great sincerity; and as to his minister, his likeness is no where to be discovered. If he be as thou hast described him, observed the king, how was it that he was deceived by thee?

The crow replied,

What great ingenuity is there in deceiving him whose confidence one hath gained? Is the term manhood his who mounteth upon the bed, and destroyeth those that are asleep?

Attend, please your highness,—I was discovered by the minister from the beginning; but the king his master, being himself one in whom the greatest confidence may be placed, was easily imposed upon by me; according to the following saying:

He who, judging by what passeth in his own breast, believeth a knave to be a person of veracity, is deceived; as the Brahman was concerning his goat.

द्रव्योन्माला वृक्षलोकान् चेष्टयन्ते करुणां भूति। अति नै
तावस्तारं वृक्षलोकान् करुणा वृक्षान् वृक्ष वृक्षार्थ
वृक्षालोकान् वृक्षलोकीय लक्ष्ये बोला वृक्षन् वृक्षन्
वृक्षालोकान् । ततो वृक्षो वृक्षो वृक्षालोकान् वृक्षालोकान् ।
वृक्षो वृक्षालोकान् वृक्ष वृक्षालोकान् वृक्षालोकान् प्रतीक्षा
वृक्ष वृक्षालोकान् वृक्ष वृक्षालोकान् वृक्ष वृक्षालोकान्
वृक्षालोकान् । वृक्षालोकान् वृक्षालोकान् वृक्षालोकान्
वृक्षालोकान् वृक्षालोकान् वृक्षालोकान् वृक्षालोकान् ।
वृक्षालोकान् वृक्षालोकान् वृक्षालोकान् वृक्षालोकान् ।
वृक्षालोकान् वृक्षालोकान् वृक्षालोकान् । वृक्षालोकान् ॥ १००३००

ताला कहिलें ए कि गुकान्न मेघबर्ण कहिलेह । गो
आ गुनिर बालमेते एक आरक वज त्राक्ष आकेस
ठिमि बजेस बिमिते गुमाडरहैते हाप्सल कर करिया
करे जैसा बाइतेहिलेह ईसा तिमजम घुर्झेते हेखिलौ
ताहान्न पर मेह शठेसा बहि एह हाप्सल कोस उपारेह
ताहा जैते गारि अब दूकिर उक्कर्व हम ईसा परामर्श
करिया तिनबूकेस तलेते एक कोश अड़डेते नेह
हिलेह आगमम गुठीका करिया पथेर अथे बाकिस ।
लेखामे बाइतेहिलेह त्राक्ष ताहाके एक दक्कक कहिलौ

হে বুদ্ধ! কেন অকুলকে করেতে করিয়া বাহিতে ভূইয়ে
কহিলেন এ অকুল ময় কিন্তু যজ্ঞীয় হাগ অনস্তর তাহার
পর হিল যে অপর শঠ সেও এ পুকার কহিল। তাহাও নিয়া
বিজ হাগলকে ভূমিতে মামাইয়া ভূম্লোচ অবলোকন
করিয়া পুনর্বার করে করিয়া চক্ষনচিত্ত রাখিয়া চলিল।

Pray how was that? demanded the king; and the spy told the following story:

FABLE X.

IN the forest of the prophet Gowtama a certain Brāhmaṇa, having determined to make an offering, went to a neighbouring village and purchased a goat, which having thrown across his shoulder, he turned towards home. As he was travelling along, he was perceived by three thieves. If, said they, we could by some artifice get the goat from that man, it would be a great proof of our address. Saying this, they agreed upon their stratagem, and executed it in this manner: they stationed themselves before the Brāhmaṇa, and sat down under the trees in the road which led to his habitation, till he should come up to them. Soon after, he was accosted by one of them in this manner:—Is not that a dog? Brāhmaṇa, what is the reason thou carriest it upon thy shoulder? The Brāhmaṇa replied,—No, it is not a dog—it is a goat, which I have purchased to make an offering of. About a mile further on he met another of them, who repeating the same question, he took the goat from his shoulder, and putting it upon the ground, examined it again and again; and at length, replacing it upon his shoulder, he went on, quite staggered as it were.

मतिर्दासायते सत्यं सतानपि उच्चोल्लिभिः। चिभिर्विजा
सितस्तासौ चियते चित्तकर्षवत् ॥ राजाह कवमेतत् ।
स कवयति । अस्ति कस्मिंश्चिह्नोद्देशे मरोत्कठो नाम
सिंहस्त्रस्य सेवकास्त्रयः काकोव्याघ्रो जन्मुक्त्य । चरते
र्धमद्विः कस्त्रिद्वौदृष्टः पुष्ट्यस्य कुतो भवानामतः सह
र्पाद्वौदृष्टः । स चात्मकनान्तमकवयत् सतसैर्नीत्वा तिंहो
इसौ समर्पितः तेनाभयवाच्च दत्ताचित्तवर्ण इति नामक
त्वास्यापितः अपकदाचित् सिंहस्य गरीरवैकुल्यान् भूरि
दृष्टिकारणास्त्राहारमस्त्रभमानास्त्रे अयावभृतुः ततसै
रालोचित्त चित्तकर्षमेव यथा स्त्रामी आपादयति तथा
नुष्ठीयता किमनेन कर्मकमुजा । आप्नुउवाच स्त्रामि
नाभयवाच्च दत्ता अनुमृहीतस्त्रत् कवमेवं समवन्ति ।

যেহেতুক শঠ বাকেজেতে সুবোধ লোকের ও বুদ্ধি চক্ষনা হল
ষেমন চিত্তকর্ণ তিম জনকর্তৃক প্রাঞ্চিবিশ্বাস হইলা
মরিল। ব্রাজা কহিলেন ইহা কি কপ। সে কহিতেছে ।
এক অরণ্যেতে মদোৎকট নামে সিংহ থাকে তাহার দান
তিন জন কাক ও ব্যাঘু ও শৃগাম অনস্তুর তাহারা ডুমণ
করিলে এক উষ্টুকে দেখিল আর জিজ্ঞাসিল তুমি কেন
আধি আগ করিলা আইলা। সে নিজ বৃত্তান্ত কহিল তদ
অন্তুর উহাকে লইলা সিংহকে সমর্পণ করিল সে অভ্যন্ত
র দাক্ষ দিয়া চিত্তকর্ণ এই নাম করিল তাহাকে রাখিল ।

ताहार पर कोन दिल शरीरापाटवपुष्कु आर अत्यन्त बृष्टि पुष्कु ताहारा सिंहेर आहार दा पाईरा व्याजल हईल । ताहार पर ताहारा आलोचना बरिल षेपुकारे चित्रकर्णके इ राजा मालेन ताहाकर ए कट्टकभोजाते कि पुर्योजन व्याघ्र बरिल राजा अत्यर बचन दिला अनुग्रह करि राहेम सेहि हेतुक कि नते एमन सत्त्व हस्त ।

The minds even of good men are staggered by the arguments of the wicked; but those who place confidence in them may suffer by it; like the camel Chitra-karna.

The king asked how that was; and the spy tells him the following story:

FABLE XI.

IN a certain forest there was a lion whose name was Madōtkata, and he had three attendants; a crow, a tiger, and a jackal. One day, as these three were roaming about, they met with a camel. They asked him whence he came, and whither he was travelling; and after he had given an account of himself, they introduced him to the lion; who, having given him assurances of protection, and determined that he should be called Chitra-karna, retained him in his service. Sometimes after, when the lion was out of order, his attendants were exceedingly at a loss for provisions, because for some time it had rained violently. So the crow, the tiger, and the jackal, agreed amongst themselves to contrive some way for the lion to kill the camel; for, said they, what is that thorn-eater to us? Our master, observed the tiger, having given him assurances of safety, and taken him under his protection; then how can this be brought about?

काकोऽग्रूते इह समये परिवोलः सामी पापमपि करिष्यनि
 ॥ यतः ॥ त्वं जेत् कुधार्त्ते महिलां सुपुर्वं तादेत् कुधार्त्ते
 सूजनी समष्टं । बुभुक्षितः किं न करोति पापं सीरा
 न रानिष्करणाभवन्ति ॥ अन्यस ॥ मत्तः प्रमत्तसे
 न्मत्तः आन्तः कुद्वो बुभुक्षितः । सुन्धीभीरुच्चरायुक्तः
 कामुकस्त न धर्मवित् ॥ इति सचिन्त्य सर्वे सिंहान्तिकं
 जग्मुः सिंहेनोक्तं आहारार्थं किञ्चित् प्राप्तं तैरुक्तं
 यत्तादपि न प्राप्तं किञ्चित् । सिंहेनोक्तं कोऽधुना जीवनो
 पापः काकोपदेश देव साधीनाहारपरित्यागात् सर्व
 माघोऽयमुपस्थितः ॥ सिंहे नोक्तं आहारः कः साधी
 नः । काकः कण्ठे कथयति चित्तकर्णदेश ॥ सिंहो लूमि
 सूक्ष्मा कर्णे सूक्ष्मति अभयवाचं हत्वा धृतो यमसामिः ।

काक बलितेछে এ সময়েতে অনাহাৱেতে লিঙ্গ পুতু পাপ ও
 করিবেন। যেহেতুক কুধাতুৱ লোক আপন জী ও পুত্ৰকে ও
 ত্যাগ কৱে বুভুক্ষিত সপা'নিজ অঙ্গকে ভক্ষণ কৱে কুধার্ত্ত
 ব্যক্তি কোন পাপ না কৱে কেননা আহাৱপুদুক্ত লিঙ্গ লোক
 নিৰ্দয় হয় অপৱ মদিৱা পানাদিদ্বাৱা মত্ত ও অবৃত্তাবধান
 ও বাতুল ও ভুমযুক্ত ও কষ্ট ও কুধাতুৱ ও লোভী ও ভীক ও
 অস্তুৱ ও কানাতুৱ ইহাৱা ধৰ্মজ্ঞ ময় ইহা ভাবনা কৱিয়া
 সকলে সিংহের নিকটে গেল। সিংহ বলিল ভক্ষণেৱ নিমিত্তে
 কিছু পাইয়াছ । তাহাৱা বলিল পুয়াসেতে ও কিঞ্চিৎ পাই

नाई सिंह कहिल संप्रुति आमारमेन प्राणधारणेर उपास्ति
कि काक बिलितेहे निवास्ति भोजन परिभ्यागप्रयुक्त ए
सर्वनाश उपर्युक्त सिंह कहिल। एथाने कोम आह्वा आप
नार अधीन वायुस कर्णेते कहितेहे चित्रकर्णसिंह हत्या
र्णेर धारा भूमिकर्णकरिला दूर्ह कर्णकर्ण करितेहे एवं
कहितेहे आमग्रा इहाके अत्य वाक्य दिला गाधिलाहि।

To which the crow replied,—At such a time as this, when our master's health is upon the decline for want of food, he will not scruple to commit a sin; for they say,

A man, when oppressed with hunger, will abandon his own wife and offspring: a female serpent, when distressed for food, will devour her own eggs. What crimes will they not commit who are pinched with hunger! Men pining for food become destitute of pity and compassion.

Those who are intoxicated either with liquor or pleasure, the lazy, the passionate, the hungry, the covetous, the fearful, the basty, and libertines, have no knowledge of justice.

This being proved to the satisfaction of all parties, away they went to the lion; who, the moment he saw them, demanded if they had brought him any thing to eat. They replied, Sir, with all our endeavours, we have not been able to procure the smallest trifle. Then what means are there now left for my support? cried the lion. Sir, replied the crow, from your refusing the food which you have in your power, we are all like to perish. What is there here for me to eat? eagerly demanded the lion. The camel! replied the crow, whispering it in the lion's ear. The noble beast at this proposal, touching the ground, and then his two ears, in abhorrence, exclaimed,—Having, at our first interview given him assurances of my protection,

तत्कावसेवं तद्यति । तथा च ॥ न भूप्रदानं म सुवर्णं
 दानं म गोप्रदानं न तथाम्ब्रदानं । यथा वदन्तीह नहा
 प्रदानं सर्वेषु दानेष्वभयप्रदानं ॥ अत्यच्च ॥ सर्वकामस्तस्मै
 इत्य अन्वसेधस्य यत् फलं । तत् फलं सभते सम्बद्धं
 रक्षिते अरण्याणते ॥ काको ब्रूतेनासौ सामिना आपाद
 यित्थः किञ्चन्नाभिरेव तथा कर्त्तव्यं यथासौ सर्वेह
 दानमङ्गीकरोति । तिंहकात् शुत्वा तूष्णीं स्थितः ततो
 अव्यावकाशः कूटं छत्वा सर्वानादाय तिंहान्तिकं गतः
 अथ काकेनात्मं देव यत्वादप्याहारोनं प्राप्तः अनेकोप
 वासखिद्वः सामी तदिदानीं महोपनारम्भुत्यतां
 ॥ यतः ॥ प्रदातिः सामिना त्यक्ता वस्त्रहापि न जीवति ।
 अपि धन्तरि वै यः किं करोति जनायुधः ॥ *००

तबेकि मत्ते एतादृशं सन्तु य ताहा बिज्जेना कहियाहेना।
 संसारेते सकल दानेऱ घंटे अभ्यदानके बेन बहारान
 करिया बलेन तेन भूमिदानके बलेन ना नूर्बर्ण दानके
 बलेन ना गोदानके बलेन ना अभ्यदानके बलेन ना ।
 अपरासर्वाभिलाषदायक अन्वसेध यज्ज्वरे ये कल से बमस्तु
 कल शरणपन्न वर्यान्तके रक्षा करिले पाय । काक बलि
 द्देहे पुत्रु आपनि इहाके नष्ट करिबेन ना किन्तु आमरा
 सेह पुकार करिब ये पुकारे आपनिह ओ निज शङ्कीर दान
 श्चीकार करेसिंह ताहा उनिया चूप करिया धाकिल अन्वस्तु

अबकाशकमेते काक कपटकरिन्न। सकलके हैरानी है
 इ सम्बिधिते मेल ताहार पर काक कहिल है महामाल
 यज्ञेते ओ खाद्य दुव्य पाइलाम न। वहतर उपवासेते पुत्र
 कृष्ण हैरान हैन अतएव सम्पूर्ति आमार मास भोजन
 ककम आमिकत्तुर्क अमात्य लोक परित्यक्त हैरा ऐस्वर्या
 शाली हैरने ओ बाँचे धाकेन न। धर्मस्त्रिवैद्य ओ गतावूर
 कि करिते पार्ने ।

how can he now be treated thus? They say,

Nor the gift of cattle, nor the gift of land, nor the gift
 of bread, nor the gift of milk, is to be compared with
 that which men call the greatest of all gifts: the gift of
 assurance from injury!

Again:

He who hath defended one who had claimed his pro-
 tection, receiveth the full reward which is the fruit of
 an Aswa-mēdba sacrifice, rendered more worthy by the
 addition of every thing which is estimable!

The crow replied,—Under these circumstances it is
 not proper that your highness should put him to death;
 but suppose we so contrive, that he shall consent to offer
 his own body? The lion hearing this, remained silent;
 but the crow, finding an opportunity, made a pretence
 to carry all his friends and the camel before him; when
 he addressed him in this manner:—Please your high-
 ness, as we can find nothing for you to eat, rather than
 my master shall fast, let him satisfy his hunger with all
 the flesh upon my poor body; for,

'When nature is forsaken by her lord, be she ever so
 great, she doth not survive. Although Dhanwantri be
 the physician, when life is departed, what can be done?

॥ किंच ॥ सामिनूसामयनदेव सर्वाः प्रहतवः सुखु ।
 समूलोव्यपि हंसेषु प्रथमः सप्तसोऽस्ति ॥ सिंहेनोऽस्ति चरे
 प्राणपरित्यागेन पुनरोद्दिति कर्मनि प्रहतिः । अन्युक्ते
 आपि तथोऽस्ति ॥ ततः सिंहेनोऽस्ति नैव । अवश्याद्वेषोऽस्ति
 महे हेन जीवसुखानी । सिंहेनोऽस्ति न कदापिदेवनुचित ।
 एष चित्कर्त्तापि जातविचासस्तदैवाकाशाह तत्त्वा
 इष्टमानेन याद्वेषात्तौ कुचिं विदार्य आपादितः सर्वे भी
 तितः अतोऽहं ब्रह्मीगि मनिर्देलायते यत्यनिधादि ।
 तत्त्वात्तीष्ठूर्ज्ञवचम् शुल्वा लम्फिभम् गिरित्य छावे
 त्वात्त्वा ब्राह्मणः खाल्वा महेष्यौ य छामसौर्धूर्ज्ञे र्मेत्वा
 भवितः अतोऽहं ब्रह्मीगि आकौपन्येन योवेजीत्यादि ॥

अमात्पुरुषि नमः पुकृतिग्रहेन शुल्व आमीहे हय ।
 नमः शुक्रेतेहै लोकेन पुराण नक्षत्र हय सिंह कहिल
 औबन परित्याग ओ ताल तथापि एतज्जप कर्मेते पुर्वस्ति
 ताल नय । शुगाल ओ ताहा कहिल उद्दरक्तम् सिंह कहिल
 एमन ना ताहार पर ब्यासु कहिल आमार शरीरेते पुर्व
 बाचून सिंह बलिल कहाच ईहा उपयुक्त नय । चित्कर्म ओ
 जातपुत्ताय इहासे पुकार आपनाके कहिलेम ताहार
 कथाते गेहे ब्यासु अदिविदार्थ करिया उहाके मट करि
 या आईल । एहे निवित आदि बलि थलबाकेएते उत्तम

केर ओ वूलि चकला हम । उमस्तुर त्तीरथुर्डेर वाका
उनिहा आपन बूद्धितुम मिश्चम्भुकरिहा हाप्तुके जाग कर्नि
हाबुक्तु द्वाल कर्निहा घर्रे पेलेम । धुर्डेहा ए हाप्तुके
गहेहा उक्तु उक्तु कर्निल । अतएव आमि बलि आम घुण्याते मे
लोक ईत्यादि ।

All honours and endowments have their foundations in the sovereign; but although trees have their roots, their being fruitful dependeth upon man's exertion.

The lion nobly replied,—It is better to abandon life entirely, than to proceed in such an act as this! The jackal next offered himself; but the lion generously refusing; the tiger said, Live, O master, by my body! This never can be proper! said the noble beast; and, last of all, the camel, in whom was created the fullest confidence, offered himself as the rest had done; and instantly the tiger tore open his sides; and being thus cruelly murdered, he was devoured by them all. I say therefore,—*The minds even of good men &c.*

At length, said the spy, concluding the story of the three thieves, the Brāhmaṇ having heard the third thief like the former two, insist upon it, that he had a dog upon his shoulder, was convinced that it was a dog; and so, leaving his goat behind him, which the thieves presently took away and made a feast of, the good man washed himself and went home. Whence, I say,—*He who, judging by what passeth in his own breast, &c.*

राजाह मेघवर्णः कर्त्त यत्कुमध्ये तथा चिरमुदिति कर्त्तव्या
मेघामनुभवः इतः । मेघवर्णस्त्रिय देव लाभिकाया
र्धिना सप्रयोजनवशादा किं त जियते ॥ परम् ॥
लोकावहति किं राजन् शिरसा दंपुमिस्तन् । लाभय
इपि दृष्टांश्चिं गदी चेष्टा निरुक्तति ॥ तथा चोक्ते ॥
स्त्रियेवापि बहेत् यत्कुम् कार्यमासाद्य बुद्धिमान् । यथा
हहेन सर्वेण मण्डूका विनिपातिताः ॥ राजाह कर्त्तव्ये
तत् । मेघवर्णः कर्त्तव्यति अस्ति जीर्णे । याने मन्दविषय
नाम सर्वः सोनिजीर्णतया आहारमप्यग्नेषुमत्तमः सर
क्षीरे पतित्वा स्थितः ततोदूरादेव केमचिन्मण्डूकेन हठः
हठस्त्रु किमिति त्वमाहारं नास्त्रेष्यसि सर्वोऽवदत् गच्छ
मह मम मन्दभाग्यस्य प्रस्तुते किं ॥ ०*०*०*०

झाजा बलिलेन मेघवर्ण त्रुमिकि पुकारे बिपक्षेर यद्यो
चिन्तकाल बास करियाहिला कि पुकारे वा ताहारदिग्गेर
बिनय करियाहिला । मेघवर्ण बलिल महा झाज रामिन
कार्योरनिमित्ते आर आपनार कार्योरनिमित्ते लोक कि
ना करे देख । गोडाईबार निमित्तेलोक माथाय करिया
काँडके बहमकरे मदीजल बृक्षमूल फालन करत उৎपाटन
करे ताहापश्चित्तेरा कहियाहेन सूरोधलोक निज कार्योरनि
मित्तेश्चतुर्के करदेश्चते करिया बहन करो ये बग बृक्ष
अर्पमण्डुकेरहगके नष्ट करिय झाजाकहिलेन एकि पुकार

মেঘবর্ণ কহিতেছে। জীর্ণেদ্যানেতে মন্দবিষ নামে এক সর্প থাকে সে অত্যন্ত বার্কক্যাবহাপুষ্ট আহার অস্ত্রেণ করি তেও অসমর্থ পুকুরিনীর তীরে পড়িয়া থাকে তাহার পর দূর দূর হইতে কোন মঙ্গুক দেখিল এবং জিজ্ঞাসা করিল কেন তুমি ভোজনের তত্ত্ব কর না। ভূজল কহিল ও হেমিত্র মন্দ ভাগ্যের আমার জিজ্ঞাসাতে কি পুরোজন।

Cloud-colour, said the peacock king to the crow, how couldst thou remain so long a time amongst the enemy? And how didst thou recommend thyself? Please your highness, replied the crow, what is there not done by servants who have their master's affairs at hearts, or from a power derived from one's own necessities?

Do not men, O king, bear burning wood upon their heads; and the force of rivers, simply by washing their roots, sweep trees away?

When a wise man findeth an occasion, he may bear away his enemy upon his shoulder, as it were; just like the old serpent who killed the frogs.

How did that happen? said the peacock king; and the crow related the following story:

FABLE XII.

THERE was an old serpent, by name Manda-visarpa, who, because of his great age, being unable to seek food for himself, threw himself down the bank of a pond, where he remained, till a certain frog seeing him at a distance, asked him what was the reason he did not hunt about for food? Leave me! cried the serpent, what occasion hast thou to enquire into the story of such an unfortunate wretch as I?

তদন্তৰ সেই তেক জড়ুলী হইয়া ইহা কহিল যে ভূমি অব
শ্য কহ তুজ দ্বালিল হেতু বৃক্ষপূর্নিবাসি শোভিল কৌশিল
বৃক্ষগ্রে বিশতিবর্ষবয়স্ক অশেষ গুণাগৃত পুঁজকে দূরের
পুরুষখন্দ তাবহেতুক আমি দশন করিয়াই সেই সুশান
মারে পুঁজকে মৃতদেধিয়া কৌশিল মৃক্ষিত হইয়া মৃত
কাতে পড়াগতি দিত্তেছেন। তাহার পর বৃক্ষপূর্নবাসি সমস্ত
বৃক্ষ শোকেরা সেহামে আসিয়া দ্বিল বিচ্ছেদ্যা তাহা কহি
যাত্তে উৎসবেতে ও বিপৎকালেতে ও সংগৃহ্যেতে ও মৃত্যি
ক্ষেত্রে ও মেশোপ্যুবেতে ও গ্রামস্থানেতে ও আশামেতে যে

धाके से ही विद्व भावाते कणिकनामे चूतक बलिलेन अर्जे
कोषिन्य तूहमूर्ध एह निमिषे म्लोहम करितेहि शुभ शात्
कर्त्तुक छोड़करणेर पूर्वेषम धारी कोले कर्म एमनि
जम्बिवामात्र शकलेर पुरुषत अविभ्यता अक्षेकर्मे पञ्चांश
जननी पुरुषिना कोष्टे कर्मे ईहाते शोकेर्म विवर कि ।

The frog, who was not a little pleased to find his enemy in distress, desired him, by all means, to make him acquainted with the cause of his trouble. You must know then, said the serpent, that here in the town of Brāhman-pura, the son of one Kown-dinya a Brāhman, in the twentieth year of his age, and endued with every virtue and accomplishment, by the will of fate, was sometime since bitten by cruel me! His father beholding his beloved son Susila, for that was his name, lying dead, fell mad for grief, and rolled himself upon the ground. In the mean time, the people of the city, his kindred, friends, and connexions, all came and sat down upon the spot where he lay.—They say,

He is a friend who attendeth one at a feast, in affliction, in famine, in disputing with an enemy, at the king's gate, and in the cemetery.

Amongst the rest, there was a certain pilgrim, whose name was *Kapila*, by whom the father of the youth was thus addressed: art thou deprived of reason, Kowndinya, that thou thus lamentest the dead? Hear me!

First, the nurse lays the new born child in her lap (there is no stability): and then the mother. What use is there in sorrow?

निषा ॥ ज्ञानताः पूर्विधीपालाः संस्कृतवलावाहनाः ।
 वियोगसाक्षिणी येवां भूमिरयापि तिष्ठति ॥ अपरक्ष ॥
 कायः समिहितापायः सम्यदः पदमापदां । लभायताः
 कायताः सर्वमुत्तादिभक्तुर् ॥ प्रतिष्ठेत्यन्यकायः शीर्ष
 माणोन लक्ष्यतो यामकुम्भवाभस्यो विशीर्णः एवं पि
 भावते ॥ चासप्तरतामेति सृत्युर्जन्तोर्दिने दिने । आघात
 ते नीयमागस्य वध्यस्येव पदे पदे ॥ अनित्यं यौवनं रूपं
 औवित्त इच्छत्वाप्यः । ऐश्वर्यं प्रियसमासोमङ्गेजव न
 पण्डितः ॥ यथा काष्ठकाष्ठ समे यातां गदादधी ।
 समेत्य च अपेयानां तद्वद्भूतसमागमः ॥ यथा हि परिकार
 कास्त्रिक्षाथामास्त्रित्य तिष्ठति । विश्वस्य च पुर्वज्ञेन्द्रियै
 तसमागमः ॥ अन्यक्ष ॥ पञ्चभिर्निर्मिते देहे पञ्चवष्ट पुन
 र्णते । ताँ ताँ योनिमनुप्राप्ते तथ का परिवेदना ॥५८॥

अवर्णैसेव्यमागस्तु वाहन सहितपृथिवी पतिरा कोर्त्ताय गिया
 हेन याहाऱ्नदिगेर बिक्षेह साक्षिणी पूर्विधी अद्यापि आहे
 न । अप्रू शरीर गुह्य करिले अवश्यनष्ट हर आर नस्तिह
 विपक्षिर ठान आर धनादिर उपार्जनह व्याय एই शरीर अमु
 क्षण कीण हइतेह इहा बुझा याय नाकिस्तु जलमधार आम
 कलेसेर म्याय्य विशीर्ण हईया नष्ट हय नीमान हस्तवा पञ्चर
 गुणेह हेहम येमन निकट हर एइकप वल विमेह पुणिन

ନୈକଟ୍ୟ ପାଇତେହେନ । ଯୌବନ କପ ଜୀବନ ଧରମକୁ ଏକର୍ଷ୍ୟ
ମିତ୍ରେରସହିତଆଲାପ ଏମକଣାହିଁ ଅଛିର ଏହିହେତୁକ ଜୀବନବାନ
ଶୋକ ତାହାତେ ମୁଖ ହୟ ନା । ସମୁଦ୍ରତେ ମାନୀ ଦେଶକୁ ଦୂର
କାହେତେ ଯେବନ ମିଳିଲା ଅନ୍ୟର ଦେଶେ ଘାୟ ଦେଇ
ପୁକାର ପ୍ରାଣିରଦେର ସମାଗମ ଅପର ପଞ୍ଚତୃତ କରଣକ ନିର୍ଭିତ
ଯେ କଲେବର ସେ ପୁନର୍ଧାର ପଞ୍ଚତୃତ ପାଇଲେ ପରେ ଆପନର କାଳ
ଶେତେ ଶୀମ ହୟ ତାହାତେ ଶୋକ କି ।

Where are those sovereigns of the world, with all their numerous armies and splendid equipage, of whose departure the earth, even now, beareth testimony?

In the body is concealed its decay, prosperity is succeeded by adversity, and our meetings are soon followed by separations. Thus every thing in nature is produced with that which will destroy it!

Is not this body seen to waste, perceptibly, away? Is not its gradual consumption plainly to be discovered, as of water standing in a crude vessel?

Youth and beauty, riches and stores of worldly goods; with the society of those we love, and even life itself, are all of short duration! Then not the wise man therein be fascinated.

As two planks floating on the surface of the mighty receptacle of the waters, meet, and having met, are separated for ever; so do beings in this life come together, and presently are parted.

Upon the reduction of a body composed of five elements to those five principles, and each of those elements to its own womb, what cause is there for lamentation?

यापनः कुरते अनुः समव्यान् मंत्राः प्रियान् । गार्व
 क्लोपि लिहत्यन्ते हहये शोकशङ्कः ॥ नायमत्यन्तं
 खासोलभ्यते येन केमचित् । अपि खेन शरीरेन किमुता
 घेन केमचित् ॥ अपि य ॥ संयोगे हि विद्योगस्य यंसूक्ष्म
 अति सम्भव । अनतिकामकीयस्य अनसृत्योरिवाग्नं ॥
 आपानरमणीयानां संयोगानां प्रियैः एह । आपाना
 निवासानां परिष्ठामोतिदारहः ॥ अपरह ॥ इति निम
 गिपर्वत्ते शोतांसि सरितां यथा । आयुरादाय नर्यानां
 तथा राजहनी सदा ॥ गुणासादपरोपचु संघारे राज
 आदमः । सवियोगादसानवान् कुःखानां भुरि पुञ्चने ॥
 अतएव हि नेत्रहन्ति सापकः सज्जमादर्थ । अहिष्योदायि
 ष्टुमस्य भगवेनादि भेदानं ॥ ००००००००

लोक पूर्णादि यत् शब्दके मन्त्रेर प्रिय करे ते हि शक्ता
 शब्दके पूर्णादि दाश हैं ते शोककप शहू करिया पूर्णि
 या गाँधे । एतादृश अत्यन्त पूर्ण ये कोन लोके नहित
 कर्मवा नय निज देहेर नहित ओ कर्मवा नहे अमोर भरे
 कि एव अपरिहार्य अम मृत्युर नमापम येन अवश्य
 हय एই कप पूर्ण मिद्यादि निजम भावहितेर विहेव अव
 श्य करे । प्रियेर नहित आपाततः नृथावहयेन भावह
 शेष कठिन हर येन अपश्य अमेर परिमात्र दाक्ष अग्नि
 दही शक्तेर शोक ये पुकार बहिया याह पूर्णक किरिया

आईले मा से हुकार गालि ओ दिल मनुष्योंर दिग्गेव गर्व
मालू लहौला याव शुभर्वार आईले मा पूर्खिबीते शुखदारक
ये उत्तम लोकेर नहित शिलन से पक्षां विहेदहेतुक
शुखसमूह दास्तक हव एह निमित्ते उत्तम लोकेरा शाशु
लोकेर शमागम बाहु कर्नेवा षेहेतुक शाहार विहेद,
कप खड्डते हिम्ब ये चित्त ताहार उषध नाहे।

As many tender connexions as the animal man formeth for himself, so many thorns of sorrow are there ingrafted in his heart.

This is not a place for any one long to cohabit with another; nay, not even with his own body: then how can he expect it with another?

The dissolution of a body foretelleth a new birth: thus the coming of death, which is not to be passed over, is as the entrance into life.

The dissolution of the delightful connexions we form with those we love, is as dreadful as the total change to those who are become incurably blind.

But as brooks run on to join their rivers, and do not turn back; so the days and nights seize mortals' lives, and proceed eternally.

The society of good, which contributeth so much to the relish of happiness in this world, is joined in the yoke of troubles, because its end is separation.

Hence it is that the wise avoid the acquaintance of good men; for there is no remedy for the mind afflicted with the sorrow of separation.

सुरात्मनिकर्मादिशायग्निं गतादिग्नि ॥ अप्यता
स्वेष कर्मादि ते आयि प्रकारं वाहाभृत्यविश्व विश्व
मनुष्यहर्व एत्यु गमन्यस्य विश्वद्वावात् कर्माद्युष्मिता
इव चर्माद्याः सर्वीत्यवात् विविक्तीभवन्ति ॥ आमेव
दायि प्रवामामुपेति कर्मे गिरासी गरचीरलोक्य । ततः
असृत्यस्तस्तितप्रवामा ए प्रवाहं स्त्रुतमीपमेति ॥ अतः
संसारविकरण लेपोऽप्यग्नानस्य इत्यत् ॥ पद्मचक्राद्य
कारणं न लादिषोपेषदि कारणं । ग्रोकोदिक्लेषु न एह
सु वर्द्धतानपद्याति किं ॥ गद्यान्नाग्नमनुष्मेदि ग्रोक
कर्मां वरिचर ॥ यतः ॥ अकाशवात्यातानामखाद्या
कर्मान्मेदिग्ना । पादगोपप्रशाराद्यामचिन्तैः बहौषधी ॥
सत्तद्वाग्ने गिराम्य प्रवाहरव लोक्युत्यापाद्यीन्

अपने पुत्रिं राजामा नृकृत कर्म करियाहिलेन अवस्थार
सेहे अकल किया एवं वेहे अकल राजामा ओ बिदाश
पाइयाहेन । यूठिर अलगेते आम् हइया चर्म वस्त्र वज्रो
शिखिन हस्त उजप सेहे उग्रदण्ड वमके अवृणु करिया आम्
लोकेन्द्रेन पुन्नास अकलशिखिन हस्त उत्तम लोक गर्भेते
बास करिया पुर्थम राजिते ये दृथ पास सेहे अवधि ए
लोक आम्नासशाश्वी हइया पुत्रिरिन मृत्युकृमा दृथ जहकरे
अतएव जंजार विकेतना कर एहे शोक अजानेन कार्य ।
देख अजान वहि शोकेन हेतु दा हस्त विहेहै कारण दृथ

तर्वे अधिकं दिन गेले परः शोक बाडूक यार केम लेई
हेतुक एथम आशामूसज्जाम कर शोक चक्री परित्याग कर
घेहेतुक काषणपत्र व्यतिरेके जात अथ वर्मच्छेदि एता
दृश ये निबिड़ शोकरूप अन्न पुहार ताहार ताबना ना
कराइ उत्तम औषध। तदनन्तर ताहार बाक्य उनिया सुन्धा
थितेर नाय कोणिन्य उटिया बलिसेम ।

Many noble and pious works were performed by Sagara and other ancient kings; but, alas! both they and their works are gone to decay.

When he hath considered, and reconsidered, that severe punishment death, all the endeavours of the wit of man become as lax as skins of leather sprinkled by the rain!

Every hero of the human race, from the first night of his residence in the womb, day by day approacheth death.

Then pay no attention to this world, continued the good pilgrim; for sorrow is a proof of ignorance. Observe,

If separation be the cause, and ignorance be not the cause, how is it, that after days have passed away, sorrow is changed into childishness?

Wherefore, compose thy troubled mind, and dispel all thought of grief; for they say,

Not to think is the grand remedy, when our children are untimely born, and against those weapons of deep sorrow, which penetrate the heart.

The afflicted Kowndinya, roused by these words, got up as it were from trance, and cried,—

महर्षिदिवानीं लभन्ते कवाचेन वनसेवं वन्धानि ॥
 कवितः पुत्रराज् । वनेषि दोषाः प्रभवन्ति रायिहां स्वरे
 पि पश्चेन्द्रियनियहसायः । अकुलिते कर्मणि यः प्रवर्तते
 गिरजन्तरागस्य स्वर्ह तपोवर्णं ॥ यतः ॥ इः लितोपि चरे
 हृष्टं यज्ञ कुचायने रतः समः सर्वेषु भूतेषु न लिङ्गं धर्मं
 कारये ॥ उत्तरः ॥ हृष्ट्यर्थं भोजनं येवां सन्तानार्वद्वा
 नेतुनः । वाक् सत्यवचनार्थाय दुर्गास्त्रयि तरन्ति ते ॥ तथा
 हि ॥ आत्मा मरी संपदमपुल्यतीर्त्याः सत्योदक्षा शीक्षण
 दादयोर्मिं । तथा भिषेदं कुरु पात्रायुषं त वारित्वा तु
 अति चान्तरात्मा ॥ विश्वेषत्वः ॥ जग्महत्यु अराधापि
 विद्वाग्निवप्तुत । संवारग्निरसुत्यस्त्रावर्त्य त्वं ताः सुखं

ऐ मिमित्ते एथम वासान्नकप लग्नके बाल करा तृणा अत्त
 श्येते गमन करिब कपिल पूनर्वार कहिलेम रांगोलोकेर
 नेत्र कान्नेते ओर पुत्र फूल गेहेते ओर इन्द्रियों
 वेदमन करा लेह तपस्या ये वाकि अनिष्टित कार्येते
 पूर्व एव लेह बैरागि लोकेर गृहै तपोवर्म वेहेतुक
 शक्ति प्राणिते भूमाद्युष्टोलोक ये कोम आशुमेते खाकि
 या मूःधित हईमा ओर धर्माचरण करो केम मा रक्षवत्त थारणा
 विकप चिक्क पूर्णेर अनकनहे । विजकर्त्तक ताहा करित
 आहे पूर्णधारणेर जन्मे धाहारमिगेर भोजन एवं अप
 त्योर कारण औसंसर्व एवं याधार्थेर मिमित्ते वाक्य ताहा

ज्ञानिपरं व अये ताहारपुमाण कहित्तेहम आसा नहीं
कप ईन्द्रिय मिगुह पूर्ण भीर्ष वकप शील उच्चरप हङ्का तह
वकप हे युधिष्ठिर एतज्जप महीते अतिवेक कर्म अस्तः
कर्म केवल अलेते वह हङ्का वा विशेषतो अस्त्र मृत्यु
जरा लोग वाणी तय एहि सकलेते उपज्ञात ये एहि असाम
अंसार ईहाके त्याग ये कर्म ताहारि नुख हङ्का ।

Since it be so, enough of dwelling in the hell of houses!
I will presently retire into the wilderness! Hold, my son,
replied the benevolent Kapila.

Those who yield to their passions will experience evils,
even in the wilderness. To restrain the five organs of
perception, even in a house, is doing penance. The hab-
itation of him whose passions are well regulated, and
who proceedeth but in such actions as are irreproach-
able, is as the wilderness of penitence.

For they say,

The afflicted even should practise the duties of relig-
ion, whatever mode of life they may choose, and where-
ver their abode may be; and our conduct should be
equal unto all beings; for distinctions are not authorised
by religion.

Again:

Those who eat but to support life, who cohabit but
for the sake of progeny, and who speak but to declare
the truth, surmount difficulties.

Again:

Suppose thyself a river and a holy pilgrimage in the
land of Bhārata, of which truth is the water, good ac-
tions the banks, and compassion the current; and then,
O son of Pāndu, wash thyself therein, for the inward
soul is not to be purified by common water.

And thou shouldst pay particular attention to this saying:

There is ease for him who quitteh this world, which is
totally destitute of good, and overwhelmed with birth,
death, old age, sickness, and sorrow.

॥ यतः ॥ दुःखमेवाच्चि न सुखं यस्मात्तदुपराद्यते ।
 दुःखार्जस्य प्रतीकारे सुखसंज्ञा विधीयते ॥ कौण्डिन्यो
 ब्रूते एवमेव । ततोऽहं तेन शोकाकुलेन ब्राह्मणेन श्रमः
 यद्यारभ्य मण्डुकानां वाहनं भविष्यतीति । कपिलो
 ब्रूते संप्रत्युपदेशासहिष्णुर्भवान् शोकाविद्धं ते इदं
 तथापि कार्यं इत्युपदेशः सर्वात्मना त्यज्यः स च त्यक्तुं
 न शक्तते । स सद्ग्रीष्मिः सह कर्त्तव्यः सतां सङ्गोऽहि भेषजं
 ॥ अन्यच्च ॥ कामः सर्वात्मना हेयः संपोद्धानुं न शक्तते ।
 स्वभार्यां प्रति कर्त्तव्यः सैव तस्य हि भेषजं ॥ एतच्छ्रुत्वा
 स कौण्डिन्यः कपिलोपदेशासृतप्रशान्तयोकानसोयता
 विधि दण्डग्रहणं कृतवान् बतोब्राह्मणशापान्मण्डु
 कान् वेदुमत्र तिष्ठामि । *०*०*०*०*०

येहेतुक दूधेह आहे जु ख नाही ये विविधे दूधेह अनु
 भूत हैतेहे दूधेह अनुभव ये ना करा ताहा केही जु ख
 करिया वलि । कौण्डिन्य वलितेहेन ऐ वटें । तर
 नस्त्रर मेह शोकार्त्त बुळण आमाके अभिशाप करिलेन
 ये आजि अवधि तूनि भेकदेर वाहन हैवा । कपिल वलि
 तेहेन ईदानी तोनार अस्तःकरण शोकाविष्ट हैयाहे
 अतःव आमार उपदेश गुहण करिते पार नाही उदालि
 याहा कर्तव्य ताहा शुन सर्वपुकारे आसक्ति त्याग करिवेक
 किस्तु ताहाके त्याग करिते शक्त हय ना अतःव नाथुले

क्रेर सहकरा उचित घेहेतुक सत्तेन नहीं औषध । अगर अभिलाष सर्वथा त्याग करनें पश्चात् यदि ताहाके त्याग क लिते सनर्थ ना हर तब निज पञ्चीर प्रति कर्निबेक घेहे तुक सेहे ताहार औषध । इहा शुनिया सेहे कोणिय कपि लेर उप देशकप अमृतेते मष्ट शोकाप्ति छहिया शाश्वानु सारे सम्यास गुहण कर्निलेन । अतएव भूदेवेर अभिशाप प्रयुक्त मणुकेदिगके बहिरार निमिष्टे एहामे आहि ।

Pain is a thing of certain existence, but not ease; whence it is observed, that the term ease is applied as a sort of remedy for one in pain.

To all this, continued the serpent, the afflicted father only replied,—Even so it is! but presently after the poor Brāhmaṇ in the height of his sorrow denounced this curse against me, the author of his trouble,—that henceforward, I should be doomed to carry frogs about upon my back as a beast of burden! After which, Kapila said again:—Your heart is still tormented with sorrow, and my instructions have been of no avail to you; but hear what ought to be done.

Society should be avoided with all the efforts of the mind; but if it be not in one's power to avoid it, acquaintance should be formed with the good alone, for the company of good men is the remedy.

Again:

The tender passion should be avoided with all the resistance of the mind; but if it be not possible to conquer it, it should be indulged towards a wife alone, for she is the proper remedy.

Kowndinya having heard this, and being by the salutary counsel of Kapila quite cured of his affliction, took the staff according to the usual forms; and poor I, concluded the serpent, lie here under the power of a Brāhmaṇ's curse ready to carry any frog that shall choose to mount upon my back!

अनन्तरं तेन मण्डुके न वा मण्डुकनायस्य अनपदना
मोऽये तत् कवितं ततोषावागत्य मण्डुकनायस्य
र्षयस्य इष्टमारुदवान् सब सर्वसं पृष्ठे छात्वा पिपपद्
कम् दधाम परेयुक्तितुमसर्वसं भण्डुकनायोऽवदन्
किमय भवान् नन्दगतिः सर्वाङ्गते देव आहारविरहाह
समयाति। मण्डुकनायोऽवदत् अपादाज्ञया मण्डुकान्
अवयततोऽस्तीतोऽयं महाप्रसाद इत्युल्लाजनमो भण्डु
कान् एादितवान् वा निर्मण्डुकं सरोविक्षेप्य मण्डु
कनायोपि तेन एादितः। अतोऽहं ब्रह्मीनि सम्बेदायि
ष्टेष्टचूनित्यादि। देव यात्मिदानीं पुराणमालान्
कर्षमं सर्वथा सम्बेदोऽयं हिरण्यनर्मराजा सम्बीप
वामिति मे गतिः। राजोवाय कोऽयं भवतोविचारः

ताहार पर ये तेक पिंडा उनपर थामे मण्डुकनारेन्न
अग्रेते ताहा कहिल तहमसुर ए मण्डुकनार आसिया ने ऐ
बर्पेर पृष्ठेते आज्ञाहन करिया ए नर्प ताहाके पृष्ठेते
करिया बिचिल गतिते भुमण करिते जागिल परदिवन
ताहाके चलिते असकु देखिया मण्डुकनारी बगिल अरा
केन तूमि पमन समर्थ नर्प बगितेहे हे महाराज अनाहार
शुभुकु असमर्थ हैज्ञाहि तेकराज कहिलेन आमार आज्ञा
के मण्डुक तोहन कर तहमसुर आमि बड़ अनुग्रह गाई
जाम ऐहा कहिया अझ्ये येकेराजिग्यके थाईव ताहार

ପରି ମେରିଷ୍ଟୁ କହାନୀ ଦେଖିଯା ମଧୁ କ ରାଜାକେ ଉଥାଏ
ଅ । ଅତଏବ ଆମି ବଲି ସୁବୋଧ ଲୋକ ନିଜ କାର୍ଯ୍ୟର ନିମି
ତେ ଶତ୍ରୁକେ ଓ କ୍ଷର୍ତ୍ତେ କରିଯା ଇତ୍ୟାଦି । ହେ ମହାରାଜ ଏଥିନ
ଇତିହାସ କଥନ ଘାଁକ ଏ ହିରଣ୍ୟଗର୍ଭ ରାଜା ସର୍ବପୁକାରେ ମନ୍ଦେଶ୍ୱର
ଏହି ଆମାରଜାନ । ରାଜା ବଜିଲେନ ତୋମାର ଏ ପରାମର୍ଶ କି ।

The frog who had been attentive to this long story, upon hearing the last words of the serpent, went away to inform the chief of the pool of it, who soon after making his appearance, the serpent placed him upon his back and carried him about, keeping a gentle easy pace. The king of the frogs was so pleased with his ride, that he came again the next day; but upon finding the serpent unable to carry him, and asking him what was the cause of his weakness, the artful animal replied, that he was totally deprived of his strength for want of food. Upon this the frog ordered him to be fed, every day, with as many of his subjects as he might choose; and the serpent having, by degrees, eaten all the frogs which were to be found in the pond, at length devoured his benefactor. I repeat, therefore, said the crow,— *When a wise man goes.*

Let us have done with the repetition of old stories, observed the minister. In my opinion, said he, Hiranyagarbha is worthy of our alliance, and therefore I advise, that a treaty be formed with him. Sir, said the king, is this your opinion?

स्थितो जितकावद्यनकाभिस्तोषयस्तिरेवादेवति
सदाहरां नोचेदिष्टत्याता । अवाकरे असुहीयादावत्य
श्चक्त्वा क्तं हेवसिंहलद्वीपस्य सारसो राजा संश्वति असु
द्वीपमाक्षम्यादतिष्ठते राजा सहस्रधर्मं ब्रूते किं किं मुक्ताः
पूर्वोक्तं कावश्वति मध्ये सामग्रसुवाच साधु रे वक्तवाक
अस्तित्वर्णज्ञ साधु साधु । राजा सकोपसाह चाकां
भावदर्थं बला तमेव समूक्षमूक्षयामि । दूरदर्थो विद
एवाह । न अन्नोवरत् कार्यं दृढैव घनवर्णितं । परस्यादै
कर्मणवा अकाशयति नो लहाव ॥ अवरस्य । एकदा अ-
विष्टक्षीयात् वक्तवाज्ञातिवातिनः । सदर्पीयुरवः कीटै
वैक्षभिर्वायस्ते ध्रुवे ॥ देव किमिनि विना सम्भास्तं वक्तवा
विज्ञ यत्करदास्त्वात् प्रकोपाद्वेष कर्त्तव्यः । ५०

वेहेत्क आनन्दा उहाके अस्य करियाहि सेहे हेत्क
वहागि आमादेव अमूर्गत इहैना वज्ञति कर्ने अबे थाकुक
मत्तुवा युक कराक । इतोमध्ये असु दीपहैते आनिन्दा तर्क
कहिल हे नाज्ञाधिनाज मिंहलद्वीपेन सारस नाज । नन्दु
ति असुवीपके आकर्मण करिन्ना आहे । नाजा वासु हैना
वगित्तेहे कि कि उक गुरुर्वास ताहा कहित्तेहे । गुरु
मस्तकमणे कहित्तेहेन साधु द्वे चक्रवाक अमात्य वर्णक
साधु । नृपति गर्नोव हैना कहिलेन एहे हिंगामत
थाकुक नन्दुति याहैना ताहामोहे यूनेन शहित उत्तम
करि । गुरुर्वीहाव्य करिन्ना कहिलेन श्रृङ्खलामिन ज्ञेय

इन्द्रास्त्रमिल्लर्पर्वम् कर्मा उचित नहे उत्तम मोक परम्यम्
कार्याक्रमे किंवा अकार्याक्रमे पुकाश कर्मे ना । अपरं इति
एक कालेते अनेक विपक्षेर शहित संग्राम करिबे ना
केन ना बलवान् सर्प ओ वहतर कीटकत्त्वक अवश्य नष्ट हस्त
हे भूपाल मिळम व्याप्तिरेके कि गमन आहे षेहेतुक
आवाज्ञारे पांचां ए हिरण्यगर्भ क्रोध करिबेक !

He has been defeated by us, and therefore he is at liberty to remain where he is, provided he consent to be our vassal; otherwise I command him to be attacked! Just as the king said this, the parrot came in from Jambu-dwipa, and informed his master the peacock, that the Sārasa, who was king of Singhala-dwipa, had lately invaded his country, and was still there. What is it thou sayest? cried the king in great confusion. The parrot repeated the news just before mentioned. Well done, minister Chakravāka! said the vulture within himself, well done! Whilst the peacock in great anger cried,—Let him stay there till I come, and I will extirpate him with his whole generation! To which the minister Far-see smiling, replied,

There is no necessity for imitating an autumnal cloud! The thunder of the heavens our chief displayeth, whether on some account, or no account, is of equal inefficacy.

They say,

A king should not dispute with too many enemies at a time; for even the proud serpent is inevitably destroyed by large swarms of wasps.

Are we then, Sir, continued the minister, to march back without concluding a peace? If we do, said he, I think Hiranya-garbha will assail our rear.

अपरह्य । योऽर्थत्वमविज्ञाय कोषस्यैव वर्णं गतः । एतदा तप्यते मूढो ब्राह्मणो नकुलाद्यवा ॥ राजाह कथने तत्त्वादूरदर्शी कथयति अस्त्व्युच्चयिन्यां माधवो नाम वि श्वस्य ब्राह्मणे प्रसूतावादापत्यस रक्षार्थं इत्याद्य वस्थाप्य स्तातुं न ता अव ब्राह्मणाय राज्ञः पार्वत्याद्य दातुमाकान्मानतं तच्छ्रुत्वः ब्राह्मणः सहजहारिद्रादिसि न्तयत् यदि सत्वरं न गच्छामि तदान्यः कर्त्तित् शुभा आद्यं ग्रहीच्यति । यतः । आदानस्य प्रदानस्य कर्त्त अस्य च कर्मणः । तिप्रमक्षियमास्य कालः पिष्टि तद्रस्तं ॥ किन्तु वालकस्याद रक्षको नालि तत् किं रामि यातु चिरकालपालितमिमं नकुलं पुष्पिर्विषेष दालकरद्यायां अवस्थाप्य गच्छामि तदा तात्वा गतः ॥

अपर ये व्यक्ति यथार्थ निकपण ना करिया कोण्ठेनि वश। भूत हय से लोक ऐ कप उत्तुप्त हय येमन मूर्खबुद्धिन न छलन्ति ते व्याङ्गल हइयाछिल । राजा कहिलेन ए कि पुकार दूरदर्शी कहितेहे । उज्जयिनीते आधवनामा एक बुद्धि थाकेन ताहर बुद्धि शिशुस्त्रानेऱ रक्षार कारण द्विजके राखिया सुन करिते गेलेन । अनन्तर बुद्धिके राजार पार्वति शुक्र तोड़न करिबार निमित्ते आखान आइल ताहा शुनिया बुद्धिन दारिद्र्य स्वताव पुरुक्त भावना करिलेन यदि शीघ्र ना याइ तबे अन्य केह शुनिया शुक्रीम

दुर्बा गुह्य करिष्वेक षेहेतुक धनादिय गुह्य ओ धनादिय धान ओ अन्यै करणेप्रयुक्त कर्म एहि सकलके यदि शीतु ना कर्ले तबे काल ताहारहिगेऱ इस पान कर्लेन ए हाले बालकेर रक्षक नाहि एहि मिमित्ते कि करि याउक एथन जलके पुण्य तूल्य करिया वहकाल पालन करियाहि अतएव शिशुरक्षणेते स्थापन करिया याहि ताहा करिया पेलेमं ।

He who falleth into the power of anger before he hath made himself acquainted with another's merits, may have cause to be sorry for it; like the foolish Brahman after he had killed his weasel.

How was that? demanded the king; and his minister Far-see related the following story:

FABLE XIII.

AT Ujjayini there lived a Brāhmaṇ whose name was Mādhava. His wife having been lately brought to bed, left her husband in charge of the infant, whilst she went to perform her ablutions. As soon as she was gone, the king sent for the Brāhmaṇ to perform the ceremonies of the *parvana shraddha* (or rites) to the manes of his ancestors. The Brāhmaṇ, on account of his poverty, began to reflect in this manner: If I don't go directly, said he, some one else, having heard of it, will go and take away my share of the good things:—They say,

Time drinketh up the essence of every work which should be done, and is not done quickly, whether it be an act of receiving, or an act of giving away.

But, continued he, I have no one to take care of the child, then what am I to do, unless, indeed, I place this my long-beloved weasel there, who is as dear to me as the child itself, and then venture to go? In short, he did so, and went his way to the king's feast.

वास्तोम नकुलेव वासुकिमीपदाकम्भू लक्ष्मणेऽ
उषा आपाय कोयान् उष्णं उष्णं उषा वाहिनः ततोऽ
सौ नकुलोऽग्राह्यमापान्तरमसोव रक्षविदिष्मनुष्ठ
शादः समरमुपाक्ष्य तत्तरहेषार्जुलोट ततःस प्रियवाच
पिति तं उष्णा वासुकोऽनेव वाहितरत्यधार्य नकुलं
आपादितवान् अवकरं वावदुषसृष्ट्यापत्य पर्यन्ति वा
ज्ञात्वावहासकः सुखः सर्वस्य आपादितसिद्धिं तत
वानुवकार्यं नकुलं विशेष्य भावितवेताः सम्मः सपरि
विदावजापत् बनोर्म विशेष्य विहाय रक्षा
रि । अपरत्वा । कामः कोषक्षया मोहासोभामोग्नद
क्षया । वर्ष्णमुक्त्येतेमसिंचन्तो सुखी नृपः ॥ वाजार
प्रविश एव ते गिराय । अस्मी इति शब्देषु । ५३

उद्देश्य लेह अजग वासुकेर विकटेते आईज ये
कामनर्प ताहाके देखिया अष्ट करिल ओ कोपेते थुरू
करिया आईज । ताहार पर नक्तात्त नूथचर्न्ने नजल बुक्क
के आसिते देखिया द्वाते जमीपे गिया ताहार परजरे
ते जूष्टम करिते जापिल परे ताहाके से पुकार देखिया
एह बेजि वालकके थाईजाहे ईहा विशेष करिया अष्ट
करिल । ताहारपर वथन विकटे गिया पूर्णके देखियेहेन
वथन बुक्कम लिष्टके नृह देखियेहेन अर्पके नृह देखियेहेन
उद्देश्य उपकारक नजलके अर्पोक्तम करिया वर्तमेहेन

थे ताकना करिया सुखित हँडा अतिशय विवरण पाई लेन । एह निमित्ते आमि बलि ये व्यक्ति यथार्थ निरपेक्ष ना करिया कोपेरिबशाभूत हँड इत्याहि । अपल काम ओ क्रोध ओ मोह ओ लोभ ओ मान ओ मद एह हँड बर्गके त्याग करिबेक इहारहिगके त्याग करिले राजा सुखी हँड । राजा कहिलेन हे मझी तोमाऱ्ह एह हिन्द अमात्य बलित्तेहे एह पुकारहे ।

It happened that soon after the Brāhman left the house, as the weasel was passing near the child, he saw a black serpent gliding towards it, which he killed, and partly devoured; and when he saw his master returning, the affectionate little animal ran to meet him, with his mouth and legs all covered with blood; and he rolled himself upon the ground at the Brāhman's feet in a very extraordinary manner; but the good man seeing him in such a condition, and hastily concluding that he had murdered his child, without further enquiry, put the poor weasel to death. In short, when the Brāhman went towards his child, and found it alive and well, and, at the same time, discovered the mangled remains of the black serpent upon the floor near it, the proofs of his weasel's merit and fidelity were so evident, that he suffered the most bitter pangs of sorrow and remorse. I repeat therefore, continued the minister,—*He who falleth into the power of anger, &c.* They say,

A man should avoid these six evils: lust, anger, avarice, pleasure, pride, and rashness; for, free of these, he may be happy.

The peacock king replied.—So, minister, this is thy determination, is it? Even so! said he.

यतः । गणित परमार्थे विज्ञी शासनिकाः ।
दृढा वक्तुगुप्तिः गविदः परमोनुष्ठः ॥ तथा च १
शाहसाविदधीत अ क्रियामविषेकः परमापदां पर ।
दृढुते हि विमृश्य कारिणं तुहसुन्धाः स्वामेव
सम्पदः ॥ तदेव यदिदानीमसाहस्रं क्रियते तदा
शम्बाय वस्यतां । यतः । यदप्युपाचारादारोर्निर्दिष्टः
याभ्यसाधने । संख्यामात्रं पदान्तेषां सिद्धिः साच्च यत
स्थिता । राजाद कर्मसेवं सम्पदति । यद्यु द्रूते हेव सबरं
भविष्यति । यतः । मृडुठवत् सुखमेयो दुःखमानस दुर्ब
लोभवति । सुखमकु कर्मकघटवत् दुर्भयसायु चमेष्वा
प्यरम् । अप्तः सुखमाराधः सुखतरमाराधते विष्णे
यतः । गानकान्धुर्विदर्थं वक्षापि तं नरं च दद्धयति ॥

वेहेत्तुक उत्तम कार्याविवरणेते अन्तर्मुख ओ विभक्त ओ अव
धारण ओ दृच्छा अर्थात् कर्त्तव्या कर्त्त्ववोद्ध निष्ठ्युओ पौर्णाम
मत्रपात्रै नक्षमस्तिवेत्र वक्तुण्डगातामा जाम अकर्मात् कार्य
करिवे दा केवला विवेच्यामाहित्य अत्यन्त विप्रदेव इति
आम प्रामर्शगृहककर्त्त्व कर्त्त्वाके उद्दोष्टि वस्त्रात्मा आम
शाराहि पान एहेत्तुक हे भूगाम वक्षलि एवम आवाह कर्त्त्व
कर तवे येव करिला तत्र वेहेत्तुक कार्यावस्थेते वक्षलि
चारि उपायकर्त्त्व आहे तत्त्वालि ताहाकर्त्त्व एवम गिर्वामात्र
किंतु वस्त्रात्मेते चिरि वावहित दैवाहाहे । राजा कर्मिन्द्रामा

କି ପୁରୁଷ ଏକପ ସତ୍ୟ ହୟ ମନ୍ତ୍ରର ବଳିତେହେ ହେ ଦୂଷତେ ଝାଟି
ଭି ହଈବେ ଯେହେତୁକ ଦୁଷ୍ଟ ବ୍ୟକ୍ତି ମୃଦ୍ଗାଣ୍ଡର ନ୍ୟାର ଆୟାସେତେ
ଦେଇ ହୟ ଆର ଦୂଷଖେତେ ସରୋଯୁ ହୟ ସାଧୁ ଲୋକ ବର୍ଣ୍ଣପାଇସେ
ନ୍ୟାର ଆୟାସେତେ ଦେଇ ହୟ ବ୍ରାତେ ସରୋଯୁ ହୟ । ଅପରାହ୍ନ
ଅଜ୍ଞାନୀ ଲୋକ ସୁଧେତେ ଉପାସ୍ୟ ହୟ ବିଶେଷଜ୍ଞ ଲୋକ ଅତି
ଶୟ ସୁଧେତେ ଆୟାଧ୍ୟ ହୟ ଶାହାର ବୁଦ୍ଧିର ଲେଖ ଓ ନାଈ ମେ
ମନୁଷ୍ୟଙ୍କେ ବୁଦ୍ଧା ଓ ଅନୁରତ୍ତ କରିତେ ପାଇସନା ।

The best qualities for a minister are justice, thorough investigation, wise determination, firmness, and secrecy.
Yet more:

Yet more:

Rashness in any undertaking should not be permitted; for the want of due investigation is the foundation of the greatest misfortunes. That success which merit is deserving of, attendeth of itself upon him who acteth with due deliberation.

Then, if what I say is worthy of attention, peace should be concluded; for,

Although four means are mentioned for the accomplishment of the work, the result of the whole number is uniting in peace.

But, said the king, how may that be presently effected? Please your highness, replied the minister, it shall be brought about speedily. They say,

A bad subject is like an earthen vessel, easily to be broken, and hard to be united; and a good one like a vessel of gold, not easily to be broken, and not difficult to be reunited.

A fool enjoys pleasure; but he who distinguishes with judgment, enjoys more delight. Even Brahmā cannot controul a man who has not even a particle of divine knowledge.

विशेषतस्याच वर्मज्ञोराजा सर्वज्ञोमन्त्री च । ज्ञातले
तत्त्वाणां पूर्वं मेघवर्णवचनात् छतकार्यसन्दर्भान्वय ।
यतः । कर्मानुभेदाः सर्वव परोक्षे तुलयृत्यः ।
तस्मात् परोक्षवृत्तानां फलैः कर्मानुभावते ॥ राजाह
अद्यमुक्तरोक्तरेण यथाभिप्रेतमनुष्टीयतां सत्त्वस्त
यित्वा मध्योमहामन्त्री तत्र यथाहिं कर्त्तव्यमित्युत्ता दुर्बा
भ्यन्तरं चलितः ततः प्रणिधिवकेनागत्य राज्ञोहिरण्ड
वर्भस्य निवेदितं हेव सम्बिं कर्त्तुं महामन्त्री मध्योऽसान्
समोपमानच्छत् । राजहसोब्रते मधिन् पुनः सम्बिना
केनचिद्वाक्यन्तव्यं ॥ सर्वज्ञोविहस्याह हेव न अहास्यह
मेतत् यतोसौ महायोद्यूरदर्शी अव वा स्थितिरिच्य
मन्दमतीनां कदाचित् अहैव न क्लिष्टते ॥ तता हि ॥

विशेषतः एই ग्राजा धर्मिङ्ग आव्र अवी नर्जल ।
ग्राजा बलिलेन मेघवर्णेन वाक्यासारा आव्र मेघवर्णकर्त्तृक
कृत कार्य आसारा आनि इहा जानियाहि येहेतुक नर्जल
परोक्षेते कर्म्मेर आसारा गुन अनुमेय इस्त्र सेहेतुक
कलेर आसारा कर्म्मेर अनुभव कर्त्तव्य । ग्राजा कहिलेन
उत्तर पुत्र्युत्तरव्यर्थ याहा अभिक्षित ताहा कर एই गत्रणा
करिया महामन्त्री गृध सेथाले याहा करणेपुयुक्त इस्त्र
ताहा करिब इहा कहिया दुग्धमध्ये गेमेन ताहार पर
पुणिधि वक आसिया हिम्न्यगत्त ग्राजाके निवेदन करिय

ये भूगोल सर्वि कर्मिवान् कारणं महान् दशी पृथुभासान् देह
जस्तिधाने आसियाहे । नाजहं व बलित्तेहेन पूनर्वान्
सज्जान करिते के आसियाहे सर्वज्ञ हास्य करिया कहिलेन
हे महान्नाय ए शकास्पद नहे षेहेत्कृ ईनि दूरदर्शी महा
शय किंवा निर्वृत्तिरहेन एहे कपे अवहान करापि शकाहु
करेना ताहा जान ।

Especially, continued the minister, as both the king and his minister are exceedingly well informed of things in general; for this I knew from the beginning, as well from the reports of the crow Cloud-colour, as from a single review of their conduct.

The virtue and conduct of an absent person are, on all occasions, to be estimated by his works; wherefore one should weigh the actions of those who are out of sight by the effect.

Let us have done with these answers and replies, cried the king, and let that which is most preferable be pursued. At length the minister, agreeable to his own counsel, went forth and waited near the castle, whilst a messenger ran to the royal goose Hiranya-garbha, and informed him, that the minister of the peacock king was coming to treat for peace; but the former, still suspecting something, said to his own minister, Know-all—This again must be some spy or other coming to impose upon us! Please your highness, replied Know-all, laughing as he spoke, there is great room for suspicion, for this same noble person who is coming, is one who can see a great way; else suspicion, which is the proof of a weak mind, should never be indulged.

सरसि पञ्चमसारांश्चाथे लक्षणं परिवक्षितः कुमुर्द्विः
उपान्वेषी हंतोनिश्चासु विषष्णवः । न हशति पुवसारा
अह्नी दिवापि सितोत्पलं कुहकचक्कितोलोकः सत्येष्य
प्रायमपेहते ॥ दुर्ज्ञनद्विषितमनसः सुज्ञनेष्वपि नास्ति
विश्वासः । वालः पायसदग्धोदध्यपि फुल्कृतं लुर्जे ल ॥
तदैव यज्ञाशक्ति वत्पूज्यार्थं रत्नोपहारादिसामग्री
सुसज्जो क्षियतां तयानुष्ठिते सति स मध्योमद्वी दुर्गद्वा
राच्छक्कवाकेण उपक्षय उत्कृत्यानीष राजदर्शनं कारि
तादत्तासने चोपविष्टः । चक्रवाक उदाच युष्मदावत्तं
सर्वं स्तेच्छयोपभुज्यमानिदं राज्यं । राजहस्तोऽनुने एव
सेव । दूरदर्शी कथयति एवमेवैतत् किञ्चिदार्थी यज्ञ
प्रपञ्चवद्वन् निष्प्रयोजनं ॥ *०*०*०*०*०*०

बुद्धिमान हृस अनुद नृगालेर अस्त्रेण कर्तिते इति
काले सरोबरे अनेक नक्षत्रेर पुतिविष्व दर्शनपूर्वुक्त
वक्षित हইয়া দিবাভাগেতে ও তারা শক্তাবিশিষ্ট হইয়া
শুল্পদ্বুকে ও দণ্ডন করে না কেনমা কাপট্য বক্ষিত
লোক যথার্থেতে ও বিপদ জ্ঞান করে । দষ্টলোককর্ত্তক দুরি
তান্ত্রঃকরণ লোকের সুজনেতে পুত্যয় নাই পরমাম্বেতে
দখ যে নালক সে দধিকে ও ফুল্দিয়া ভোজন করে সেইহে
তুক হে মহারাজ সামর্থ্যানুসারে তাহার সমামের মিশিত্বে
মন্ত্র উপহার পুত্রিসামগ্ৰী পুনৰ্বৃত কৰন । তাহা করিলে

परे चक्रवाक पृथुसर्विधाने गिरा नदीपूर्वक गजेर बाय
हहते आनिमा राजा राजा कराइलेन परे दक्षास्त्रे
गृधु बसिलेन। चक्रवाक बलिश एमस्तह तोमारदेव आय
तु आपन हृष्टाते एই राज्य उपतोग कर राजहंस बलि
तेहेन एই पुकारह बटे दूरदृशी कहितेह इहा एই बटे
किन्तु सम्पति अमेक पुणक वाक्य पुर्योजन दाई ॥

A wary goose having been once deceived by an enemy, whilst sitting in a very thick shade, in a lake, looking after the lotus plant, no more regardeth the cooling flower which is distressed by the appearance of day, and afraid of the stars. Thus it is with the people of this world; having been once deceived, they suspect deceit in truth itself!

Then, continued the minister, let a present, consisting of jewels, rich dresses, and the like, the best we can afford, be provided for him as a compliment. This being done accordingly, the minister, Know-all, went out and received the vulture, Far-see, in front of the castle, with every mark of respect; and presently, conducted him into the presence of the royal goose, where he was permitted to be seated in a chair of state. Great minister, said Know-all, addressing himself to the vulture, now dispose of these your dominions according to your wish! Even so! added the royal goose. So be it! replied the vulture; but, said he, at present much negotiation is unnecessary; for they say,

ज्ञातः । सुव्यवर्जेत्यक्षीयात् सव्यवसिक्षीया
सूर्यं हन्देनुष्टमेन वायात्येन पद्धितं ॥ अत्यन्त
सङ्गावेन हरेन्मिति संधगेह तु वायावान । स्वोहृत्यौ इम
वायाभ्यां दाविष्वेदेतराज्ञान् ॥ तदिदालीं संवादं
वस्यतां वहाप्रवाप्तिर्वर्त्तेराजा । वज्राकोशै
यवासव्याय वार्यं तदप्युच्यतां । राजहरेन्मृते कनि
प्रकाराः समीक्षां समवन्ति । मृष्णोद्भूते कवयामि
चूयतां । वसीवसामियुक्तं नृपोनाम्ब्रप्रतिक्षियः ।
वाप्त्रः समिपविच्छेत् कुर्वातः कामप्रपत्तं ॥ क्षमात्
उवहारेत् समाप्तः सङ्गतस्ता । उपव्यासः प्रतीकारं
संयोगः पुक्षान्तरः ॥ वहस्यम् जाहित वामादित
उपग्रहः । परिज्ञानसमाहस्रसां च परम्पराः ॥ १३ ॥

बेहेतुक लोडी लोकके धनवाना राजिक अवके अस्त्रिय
कम्बणेर धाना मूर्खके हन्देर धाना पञ्चितके वर्णार्थेर धाना
वशकर्त्रिबेक । अपन्न मित्रके पुरीतिते वाक्यके वस्त्रानेते
पुण्यके दान ओ सम्मानेते इतन्न लोकके नारलोगेते वर्ण
कर्त्रिबेक सेहि निमित्ते मेल कर्मिया याओ केनना चित्रवर्ण
नाना याहावलपन्नाक्षय । चक्रवाक वलितेहें ये बल मिल
ए कर्त्तव्य डाहा कह । ग्राजहंस वलितेहेन सर्वि कत्तु
कार इम्म गृथु कहितेहेन कहि शुभ वलवान कर्त्तुक अति
युक्त ग्रामा पुतीकारान्तरे असर्व इम्मे विग्रहपुत रहेना-

কাল কেগণ কর্মত সরি করিতে চেষ্টা করে কপাল ও উপ
হার ও সন্তান ও সজ্জত ও উপন্যাস ও পুস্তীকার ও সংবোধ
ও পুকুরাস্তর ও অদৃষ্টবন্ধন ও আদিষ্ট ও আম্বাদিষ্ট ও উপগুহ
ও পরিক্রয় ও উচ্ছ্বস ও পরত্বুষণ ও ।

One should receive the covetous with gifts, the proud with joined hands, and the like tokens of submission, the ignorant with passages of poetry, and the wise and learned with whatever is suitable to their character.

Again:

A friend should be received with sincerity, relations with respect, women with gifts and compliments, and others with whatever is proper.

Then let peace be presently concluded, that the most illustrious king Chitra-varna may depart, added the vulture. Inform us, said the minister Know-all, how peace is to be made. How many species of connexions and alliances are there? demanded the king. I am about to tell you, said the vulture, so please to attend:

When a king hath been overcome by one stronger than himself, no further opposition should be made; and the unfortunate party should sue for peace with all possible expedition.

Those who are acquainted with the nature of forming connexions and alliances, declare, that there are sixteen species, thus denominated:

Kapāla,
Utpahāra,
Sautāna
Sang-gata,
Upanyāsa,
Pratikāra,
Sang-vōga,
Purushāntara,

Adrishtta-nara,
Adishtta,
Atmā-dishtta,
Upagraha,
Parikraya,
Uch-channa,
Parabhūshana,
Skandhōpanēya.

स्त्रान्दोपदेशः सन्धिर्वा दोषवैते प्रवरीर्जिताः । इति योज्ञ
शक्तप्राज्ञः सन्धिं सन्धिपिचकाहाः ॥ कथास्त्रान्दिविलेषः
केवलं समसन्धितः । सम्प्रदानाङ्गवति ए उपहारः स
उच्चते ॥ सन्तानसन्धिर्विज्ञेयोहारिकादानपूर्वकः । सं
हिस्तु सङ्गतः सन्धिमैकीपूर्वउदाहृतः ॥ यावदायुः प्रदान
स्तु यजामार्यप्रयोजनं । सम्पत्तौ वा विषमौ वा जारयै
स्त्रान्द भिषते ॥ सङ्गतः सन्धिरेवायं प्रजात्वात् मुवर्षयत् ।
सवान्त्यैः सन्धिकुम्भलैः वासनः स उदाहृतः ॥ इत्यात्मा
कार्यसिद्धिस्तु समुद्दिश्य भिषते एः । ए उपन्धायकुम्भै
हवन्यात् उदाहृतः ॥ सयास्त्रापद्मं पूर्वं सदायेव
करिष्यन्नादति एः भिषते सन्धिः प्रतीकारः स उच्चते ॥

‘कंकोपलेन्न एই’ योल पुकार नक्कि हम नक्कि पक्षि
ठेबँ। एই योक्षण पुकार नक्कि कहेम केबल नमताते
ये मिलन हम ताहाके कपाल नक्कि करिया जानिवा
द्यमादिहारा ये मेल हम ताहाके उपहार करिया बलि
दासी बेश्यादिहान आरा ये मेल से जस्तान नक्कि । मित्रता
पूर्वक ये नक्कि ताहाके पक्षिठेबँ नमत नक्कि करिया बलेन्न
शाब्द्यीबन्नर्यास्तु उज्ज्वेरि एक बिषम एक पुर्णोज्ञ
जिन हम ना एই नमत नक्कि उत्तमताहेतुक शुभर्णेर म्यान्न
अन्तर्ब नक्किल लोकेहाँ ताहाके काक्षम नक्कि करिया

बनेन । धर्म ओ मिहकार्य विचारिके उद्देश करिला बे
मेल कर्रे ताहाके उपन्यासकुशलेन्ना उपन्यास करिला
हलेन । आमि पूर्वे ईहार उपकार करिलाहि आमारो ए
लोक करिबेक एই बेलके पुत्तीकार करिला बलि ।

The Kapāla union is understood to be that where the parties simply form a connexion upon an equal footing. The Upabāra is when there is a gift from one of the parties.

The Santāna union is conceived to be that in forming which one of the parties delivereth up his family as a preliminary. The Saug-gata alliance is declared to be that which is formed with worthy men upon the foundation of friendship,

Which is not to be broken by any accidents, whose purposes are the same in prosperity and adversity, and the measure of whose duration is the length of life.

This Sang-gata union, because of its superior excellence, may be compared to gold; and by others, who are acquainted with the doctrine of forming connexions, it is called *the golden union*.

The upanyāsa alliance is declared, by those who are acquainted with that mode of uniting, to be that which is concluded upon terms pointed out by one of the parties.

The alliance which is formed upon this principle, *I have formerly rendered him assistance, he shall now do so to me*, is denominated the Pratikāra mode.

वान्यस उपकारं करीम्यत्वा नमायेत् करिष्यति । अये
साधि प्रतीकारो रामसु योवयोरिव ॥ एकार्थां सम्यग्
दिश्य कियां यत्र हि गच्छति । समं हि तत्प्रमाणेन सु
भ संयोग उच्यते ॥ आवयोर्योधमुख्यैसु मदर्थः साधना
मिति । यथिन् पहचु किष्टते स सम्बिः पुरुषान्तरः ॥
ज्ञायैकेव मदीयोऽर्थः संप्रवाभ्यक्तसाविति । यत्र श्रूः परं
कुर्यात् योहृष्टपुरुषः रमृतः ॥ यत्र भूष्येकदेशेन पहेन रिषु
वर्जितः । सम्योगते सम्बिन्दिः सचादिष्टउदाहृतः ॥
ज्ञासेव्येन तु सम्यागगामादिष्टउदाहृतः । किष्टते प्राण
रक्षार्थं सर्वदानादुपयहः ॥ कोषां शेलार्दुकोषेत् सर्वको
षेत् चापुरः शिष्टस्य प्रयित्वार्थं एविकायतदाहृतः ॥

आर आमि ईहार उपकार करितेहि ए ओ आमार करिबे
ऐ ये पुतीकार त्रिरात्र नृगुणेन शाय । बेखाले एक कार्य
के उद्देश करिया तार पुमाणेर सहित परम करेत ताहाके
संयोग करिया बलि । तोमार ओ आमार सहित सेमापति
आरा आमार कार्या मिलाए कर ईहा कहिया बाहाते पर्य कज्जे
सेहि सबि पूकवास्त्रर सज्जिनीमक हस्त केबल तोमार कर्त्तक
ओमार एইअर्थ सूमाध्य हैबे एकप ये हले शब्दुपग करेत
ताहाके अदृष्ट पूकष करिया बलेम । बेखाले शब्दुकर्त्तक
ताकु हैया भूमोकहेश पादेते ये थेल हस्त ताहाके
आहिष्ट सबि बलि । आपल ईम्येन सहित बिलकेल

साथे ये मेल कर्रे ताहाके आशाद्विष्ट करिया बलि जीवन रक्षार्थ कारण सर्वस्वदानेते ये मिलन कर्रे ताहाके उपगुह करिया बलि । अवशिष्ट प्रकृति रक्षार्थ निमित्ते कोषस्त किये परिमितवर्गकपेय दानदारा किंवा अर्ज वर्गवप्य दुव्य दानदारा किंवा समस्त सूब्ध वाप्य दानदारा ये मेल कर्रे ताहाके परिक्रय करिया बलि ।

This also is called Pratikāra: *I will render him assistance, and he shall do the same to me.* Such was the alliance formed between Rāma and Sugriva.

It having been made to appear, that an expedition hath but one object, and upon these grounds a treaty is entered upon with united authority, it is called Sang-yoga.

The Purushāntara is an alliance formed upon this principle,—*Let my purpose be effected by the prime of both our armies;* and in settling which there is a price fixed.

The adrishta-nara is, when a treaty is formed on such a proposal as this:—*My purpose is to be effected by thee alone;* in which also there is a price fixed.

When a treaty is formed upon one party's quitting his enemy for a sine of a portion of his lands, it is denominated ādishiṭṭha.

The conjunction formed with one's own army is called ātma-diṣṭha; and that for the preservation of life, i.e. denominated upagraha.

When a moiety, or even the whole, of the treasure is surrendered to save the rest of the property, the treat is styled Parikraya;

भुवी चरितानान् दन्ताद्युम्भुत्ते । भूत्युत्यपि
दानेन सर्वेष परम्परः ॥ प्रतिच्छ्रव्यं कलो यथा प्रतिरूपे
न होयते । स्वर्वोपमेयं तं प्राङ्मः सन्धि चन्धिदिवस्त्वाः ।
परस्तोपकारसु मैत्रीसम्बन्धकर्त्ता । उपहारसु विष्णु
पादलारसैर सम्पन्न ॥ एकश्वेषप्रारसु सन्धिरेव यतो
नम । उपहारविभेदासु सर्वे मैत्रप्रियिताः ॥ अभियो
ज्ञा पसीयस्तादस्त्वान निवर्जते । उपहाराहते तस्मान्
सन्धिरन्योन विद्यते । अज्ञाकुरुषात् ॥ अर्थ निःः परो
विति तदना सद्गुवेत्याँ । उदारचरितानान् वत्प्रेष
त्तुम्बर्त ॥ अपरस्त् । मातृपत् परदारेषु परद्वयेषु द्योष
द्यत् ॥ आमवत् यार्भात् या मद्यति स मध्यतः ॥

उत्तम भूमिदामप्रयुक्त ये शब्दि हम ताहाके उत्तम करिया
दिला भूम्युक्तप्रभ भूमिशस्यामदामा ये शब्द हम ताहार नाम
पर भूषण । ये हमें भूम्युक्तप्रभ शस्त्रके पुण्योक्तेवे बहुम
करिया देय शब्दि पञ्चितेरा ताहाके क्षक्षोपदेय करिया
दिलेन । आर परम्पराग्रोपकार ओ मित्रता ओ सद्वक ओ ईग
हार एই चारिपुकार शब्दि हमा आमार शक्तिते उपहारहै
एक शब्दि केनदा उपहार व्यक्तिगत जक्ष शब्दहै मित्रता
प्रहित । आर अस्तियोक्ता अर्थां बादी वर्म प्रयुक्त इंडिया गुरु
एमा करिया मित्र हम ना अत्यन्व उपहार व्यक्तिरेके अन्य
प्रकार शब्दि माई । चक्रवाक यलिल एই लोक आजीव

ऐ अम आरीय अहे ए पुकार मेषमा कुमुदिकरण लोकेन
महत्त्रिकरणले गृधिवीह धावज्ञोकह असत्रह ! अप्य
परापत्तीते मात्तुन्य अन्य धनेते देशान्न शास्त्र अक्षय
प्राप्तिते आश्रमदृश वेदेखे सेहे पञ्चत ।

and when the consideration be the most valuable part of the lands, the term is uch-channa.

When the purchase of peace is made with a gift of the whole of the fruits of the earth, it is called Parabhu-shana; and, lastly, when by a gift of the fruits which have been gathered, willingly borne upon the shoulder, Skandhōpanēya.

There are also these four distinctions of alliance: *That of reciprocal assistance, that of friendship, that of relationship, and that which is purchased with a gift.*

In my opinion, upahāra is the only one mode of alliance; for besides it, all other connexions are void of friendship.

The conqueror, from his being the strongest, is not wont to retreat without having gained something; whence no other mode than the upahāra is known to him.

The minister Know-all replied,—Hear this !

To say, *This is one of us, or this is a stranger,* is the mode of estimating practised by trifling minds. To those of more generous principles, the whole world is but as one family !

Again:

He who regardeth another's wife as his mother, another's goods as clods of earth, and all mankind as himself, is a philosopher.

राजाह गत्वा तोणहानः कपिलाच तद्वापाको यथा
कल्प्यमपदिष्टयतां। गत्वा इते याः किमेवनुच्छी। आदि
धिपरीतापादय चोषा विनाशिते को हि भाग भरी
राय धर्मो पेतं समाचरेत् ॥ असान्तसन्देशपाणं जीविते
सुखु देहिनां। तथा विधिनिति ज्ञात्वा भवत्त्वं कल्प्याएमाच
रेत् ॥ मृगतृष्णासनं बोक्ष्य संसारं चलभक्तुर् । सज्जनैः
सज्जतं कुर्यात् धर्माय च सुखाय च ॥ तमाग समातेन
तदेव क्रियतां । यतः। अस्मेष्वसहस्राद्वि सत्यव तुष्यत
धृतं ॥ अस्मेष्वसहस्राद्वि सत्यमेवातिरिच्छते ॥ यतः
यात्वाभिधानदिष्टपुरः सर्वेषां त्वं सोभूपात्प्रयोः काश्वार
भिष्मामसविर्धीयतां ॥ ० ॥ ० ॥ ० ॥ ० ॥ ० ॥ ० ॥

झाँका कहिलेन तोमझा बड़ लोक आर जानि ऐ हेतुक
अथन आमार दिगेव याहा कर्त्तव्य ताहा कह । अमात्य बणि
तेहेआः कि ए कहितेह । मानसपीड़ा ओगेव नस्तापि
प्रूपुकु अरा किवा कजा विनाश शाली ये कलेवर ताहार
कारण कोन लोक अधर्माचरण कर्मे श्रीरिद्वदेव प्राण जल
जखाह छल्लूर प्रारंभकर्म ऐहा निष्ठम् एहेतुक उज्जप जानि
झा पूनः२ पू. नठान करिबेक । मृगतकार भायम् गंगारके
क । विद्युनि आनिया धर्मेव कारण ओ सुखेव निश्चिते नाथु
लोकेवदेव नहित नह करिबेक । लेहे निश्चिते आमार
अठिमतेते ताहाहै कर्म येहेतुक नहनु अन्देखयक आरि

जत्य वाक्य एह दूरे भूमाते थृत दृश्याते जाहाते नहनु अथ
मेधहरैते नत्यहे अतिरिक्त हरेम एह दूरे तूक नत्य करणा
तिधानदिवा पूर्वक एह दूरे नामात्र नूदर्णसंकुक मासि दृष्टका

You are a philosopher, said the royal goose to the vulture, and therefore I desire you will point out what is to be done in this affair. Your highness is pleased to compliment, replied the minister Far-see. The poet says;

What name shall we give to him who inhabiteth a body destitute of justice, when that body, to-day or to-morrow, is subject to death by the sever of sickness or sorrow?

When we consider this world in the light of a thirsty deer in a moment to be destroyed, it is proper to form connexions with good people, for the sake of virtue, and for the sake of happiness.

Then, continued the vulture, the business should be settled according to this saying, which corresponds with my own opinion.

Truth being weighed against a thousand Aswa-mēdha sacrifices, was found to be of more consequence than the whole thousand offerings.

Wherefore, let the name of Tārn be the divine precedent for both, and each of us; and let the alliance between us be that which is distinguished by the title of THE GOLDEN UNION !

वर्षज्ञोऽनुते एवमसुन्नतोराजहसेन राजा वसा
काहारोपहारैः स नन्दी दूरदर्भी पूजितः प्रहृष्टगणार्थ
कवाकं न्द्रीत्वा राज्ञोलपूरत्य उज्जिधानं यतः गण
विवरेण राजा वर्षज्ञोस्त्रियचन्द्रमानदानपुरः
सरं समाचिन्तः गणाचित्तं सन्धिं लोकत्वं राजहसुन्नीप
श्रस्याचिन्तः। दूरदर्भी बूते देव यिदं नः सन्मीहितगि दानीं
कास्यानगेव विन्द्याचतुं आठत्वं प्रमितव्यतां । एव सर्वे
कास्यानं प्राप्य गणोग्निस्त्रितं यस्ते प्राप्तु वज्रिति । विष्णुं
सर्वसोऽस्ते च परं किं काचयामि कथातां । राज्ञोपुत्रा अनु
काव प्रसादाङ्गात्यचक्राङ्गंज्ञानं ततो मुखिनो भूताव
त्वा । विष्णुसर्वाद्याद्य यद्यत्वेव तत्त्वापि करमणीहनक्षु ॥

मर्जन बगिलेस ऐ हटक अनन्तर ग्राजा ग्राजहङ्कर्त्तुक
बसना ऊर्जोपचारवाना ऐ दूरदर्शो अनात्य गणाचित्त हईजा
पुकुलास्तुकरण हईजा छकबाकके लईजा मन्त्रमन्त्रज्ञे नन्दी
प्रेगेलेनामे छाने ग्राजाचिन्नाज त्रित्रिवर्णग्रंथुवाकाशुकु
अनेक दाम गणान पूर्वक मर्जनके नन्दाबा करिजा देई
पुकार नन्दि बीकार करिजा ग्राजहङ्ग गणितामे प्रेरण करि
मेस । दूरदर्शो कहितेहे हे महाराजाचिन्नाज एथम आमा
झारे अभिजित नन्दुर्ण हईल निज छानविक्षयपर्वतहै
किरिजा छल । अनन्तर नकले आपमह छामे पिरा नमो
दाहित कल गाईलेस । विष्णुसर्वा कहिलेस आरकि कहिव

ताहा कह । माझमन्दनेला कहिलेन तोमार अनुग्रहेते
माझ व्यवहार अवगत हैलाम आमला सुखी हैलाम । विष्णु
शर्मा बलिलेन यद्यपि एकप तथापि आर ओ एकप हड्डे ।

The minister Know-all having signified his approbation of the proposed terms, Far-see was complimented with a present of rich cloth and jewels; and being exceedingly rejoiced at the event of his negotiations, he took his leave of the royal goose, and returned with the minister Know-all, into the presence of his own sovereign. The peacock king ratified the peace, and, at the instance of the vulture, entered into a conversation with Know-all, in which he paid him many compliments; at the conclusion of which the latter had leave to depart, and he presently repaired to the camp of the royal goose.

The minister Far-see now tells his master, that as their designs were happily accomplished, it was advisable to direct their march towards home, the mountains of Vindhya. His advice was followed, and the whole army arrived at their respective habitations to enjoy in peace those fruits their hearts most longed for.

Now declare, said Vishnu-Sarmā to his royal pupils, what more I am to tell you! Through the great condescension of our reverend master, replied the young princes, being made acquainted with every thing which relates to the royal department of negociation, we are satisfied. May this conclusion render you equally so! said Vishnu-Sarmā, repeating these lines:

रथिः सर्वमही भुजां विनयिनागस्तु प्रभोदः सदा
 सन्तः सन्तु निरायदः सुष्टुतिनां कोन्ति सिरं वह्नीतां ।
 नीतिस्त्रीरविलासिनीव सततं वक्षः स्याते संस्थिता वक्त्र
 चुम्बतु मद्विष्णामहरहो भूष्यामहामुसवः ॥ इति हितो
 पदेशी सन्धिर्लोक अतुर्वक्त्रासंग्रहः सनामः ॥ *१०८

इति हितोपदेश शब्दां परम्परा एक इडीक आवृत्ति विनय
 शालिलोके रहदेर अनुकूल आमोद हडीक आवृत्ति शूक्तिह
 देर यथ उत्तरोत्तर वाडूक आवृत्ति वाराहलाय नाय नीति
 मिरस्तर वक्त्रहलेते आकिङ्गा वचिवेरहेर मूर्खचूमन कुक्कन्
 ए पुकारे पूति दिन महोऽसव हडीक ।

इति हितोपदेश समाप्त ॥

May peace for ever yield happiness to all the victorious possessors of the earth! May just men be for ever free from adversity, and the fame of those who do good long flourish! May prudence, like a glorious sun, shine continually on your breasts! May the earth, with all her vast productions, long remain for your enjoyment!

THE END OF THE SANDHI

कर दितोपदेशसामुद्रसुदृपण

निवासाभे

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वस्यान्तो	वस्यान्तो	८८	११
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मुत्मृज्य	मुत्मृज्य	१५०	८
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सन्नौच	शन्नौच	२६४	११
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वत्क	वत्क	३३४	२२
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याहयित्वा	याहयित्वा	४१२	५
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ब्रते	ब्रूते	४६८	८
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ERRATA

Page	Line	<i>For Jahnavi</i>	<i>read Jānnavi</i>
1	3		
ib	4.	af	of
5	6	of	Of
ib	10.	Patalipura	Pātaliputra
7	16.	prefrered	preferred
11	5	Lating	Eating
ib	6	bruts	brutes
ib	ib	birtue	virtue
ib	8.	ueither	neither
ib	16.	Nilakanht	Nilakanta
13	13	b!ame	blame
ib	21	Tal' fruit'	Tal fruit,
15	16	wards: -"ye	words: -"ye
17	1	acquireht	acquireth
ib	3	presenece	presence
ib	6	aequality	equality
ib	16	virtne	virtue
19	17	pursuits is, sloth	pursuits,sloth
21	20	uuwelcome	unwelcome
ib	24	hundread.	hundred.
ib	25	affail	assail
23	2	accoding.	according
ib	6.	rise	rice
ib.	10	groud	ground
ib	17	exprience.	experience
ib	23	folws	follows
25	12	beeometh	becometh
ib	14	acquisition	acquisition
ib	21	Traveler	traveller
29	2	Brahman	Brāhmaṇ
ib	9.	sorow	sorrow
31	6	barcelet	bracelet

ERRATA

Page	Line	
31	11	<i>For</i> carreer <i>read</i> career
ib	14	veds; Vedas?
51	1	yoy you
55	19	montain mounatin
57	to 67	jackal vulture
61	11	and the the
63	21	sentance sentence
73	8	begining beginning
77	14	seeig seeing
93	18	beging begging
101	14	woman women
139	18	drawen drawn
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165	10, 11	he he should hc should
167	4	practice practise
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255		Fable VI. Fable VIII
295	17, 18	which shall which he shall
261	18	execetion execution
263	9	council counsel
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271	22	Damanaka Damanaka
ib	25	btey they
275		Fable V Fable X
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289	5	af	of
345	8	sighteh	fighteth
347	21	cloud- colour	Cloud- colour
349	16	and out,	out, and
357	2	minster	minister
ib	4	wherien	wherein
731	6	observe { motions {	observe { the motions {
ib	13	whithin	within
379	4	resideth	presideth
399	16	lion, prince	lion- prince,
403	5	ungreatful	ungrateful
441	16	werehouse	warehouse
447	20	their of	of their
459	10	place	<i>place</i>
511	7	sever	fever





